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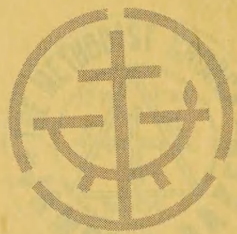


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# THE LIFE OF JESUS CHRIST

J. JAMES TISSOT





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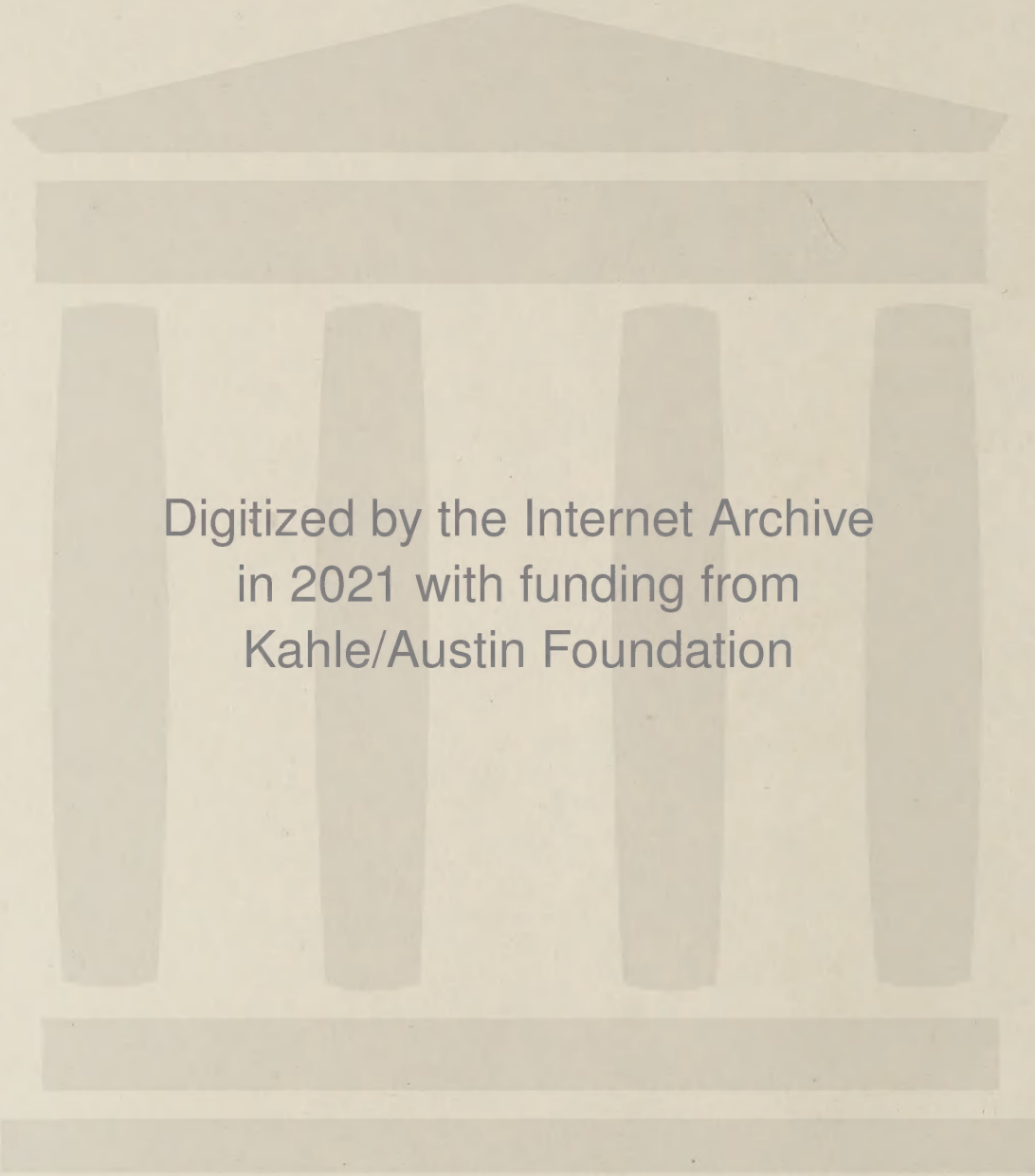












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THE LIFE  
OF  
OUR LORD JESUS CHRIST



SECTION II.













J.J. TISSOT. PINXIT.

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THE FIRST DENIAL OF SAINT PETER



*THE*  
LIFE OF OUR SAVIOUR  
**JESUS CHRIST**

THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS  
FROM THE FOUR GOSPELS

WITH NOTES AND EXPLANATORY DRAWINGS

BY

**J. JAMES TISSOT**

NOTES TRANSLATED BY MRS. ARTHUR BELL (N. D'ANVERS)

SECTION II.

En ipse stat post  
parietem nostrum,  
respiciens per fen-  
estras, prospiciens  
per cancellos.

(*Cant.*, II, 9.)



Behold, he stand-  
eth behind our  
wall, he looketh  
forth at the win-  
dows shewing  
himself through  
the lattice.

(*Solom.*, *Song.* II, 9.)



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MCMIII



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# THE MINISTRY

CONTINUED









*The Pharisees and Sadducees come to tempt Jesus*

J. J. T.

## The Pharisees and Sadducees Come to Tempt Jesus

### Saint Matthew—Chap. 16

1. Et accesserunt ad eum Pharisæi et Sadducæi tentantes, et rogaverunt eum, ut signum de cœlo ostenderet eis.

2. At ille respondens ait illis: Facto vespere dicitis: Serenum erit, rubicundum est enim cœlum;

3. Et mane: Hodie tempestas, rutilat enim triste cœlum.

1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3. And in the morning, *It will be* foul weather to-day: for the sky is red and lowering.



4. Faciem ergo cœli dijudicare nostis: signa autem temporum non potestis scire? Generatio mala et adultera signum quærit, et signum non dabitur ei, nisi signum Jonæ prophetæ. Et relictis illis abiit.

4. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

## A Woman Who Had an Infirmary Eighteen Years

Saint Luke—Chap. 13

10. Erat autem docens in synagoga eorum sabbatis.

11. Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo, et erat inclinata, nec omnino poterat sursum respicere.

12. Quam quum videret Jesus, vocavit eam ad se et ait illi: Mulier, dimissa es ab infirmitate tua.

13. Et imposuit illi manus, et confestim erecta est et glorificabat Deum.

14. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ: Sex dies sunt, in quibus oportet operari: in his ergo

10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are



Woman of Cairo.

J.-J. T.



venite et curamini, et non in die sabbati.

15. Respondens autem ad illum Dominus dixit: Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio, et ducit ad aquare?

16. Hanc autem filiam Abrahæ, quam alligavit Satan, ecce decem et octo

annis, non oportuit solvi a vinculo isto die sabbati?

17. Et quum hæc diceret, erubescabant omnes adversarii ejus, et omnis populus gaudebat in universis, quæ gloriose fiebant ab eo.



*The Woman Who Had an Infirmary Eighteen Years.*

J.-J. T.

six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan

hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.





## The Transfiguration

Saint Mark—Chap. 9

2. Et post dies sex assumit Jesus Petrum, et Jacobum et Joannem, et ducit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis.

3. Et vestimenta ejus facta sunt splendentia et candida nimis velut nix, qualia fullo non potest super terram candida facere.

4. Et apparuit illis Elias cum Moyse, et erant loquentes cum Jesu.

5. Et respondens Petrus ait Jesu: Rabbi, bonum est nos hic esse, et faciamus tria tabernacula, tibi unum, et Moysi unum, et Eliæ unum.

2. And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three

tabernacles; one for thee, and one for Moses, and one for Elias.



*The Transfiguration.*

J.-J. T.



6. Non enim sciebat quid diceret; erant enim timore exterriti.

7. Et facta est nubes obumbrans eos, et venit vox de nube dicens: Hic est Filius meus charissimus: audite illum.

8. Et statim circumspicientes neminem amplius viderunt, nisi Jesum tantum secum.

9. Et descendentibus illis de monte præcepit illis, ne cuiquam quæ vidissent narrarent, nisi quum Filius hominis a mortuis resurrexerit.

10. Et verbum continuerunt apud se, conquirentes quid esset Quum a mortuis resurrexerit.

11. Et interrogabant eum, dicentes: Quid ergo dicunt Pharisei et scribæ, quia Eliam oportet venire primum?

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the scribes that Elias must first come?



*The Demoniac Boy at the Foot of Mount Tabor.*

J.-J. T.



12. Qui respondens ait illis : Elias, quum venerit primo, restituet omnia, et quo modo scriptum est in Filium hominis, ut multa patiatur et contemnatur.

13. Sed dico vobis, quia et Elias venit, et fecerunt illi quæcumque voluerunt, sicut scriptum est de eo.

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

## The Demoniac Boy at the Foot of Mount Tabor

### Saint Mark—Chap. 9

14. Et veniens ad discipulos suos, vidit turbam magnam circa eos, et scribas conquirentes cum illis.

15. Et confestim omnis populus videns Jesum stupefactus est et expaverunt, et accurrentes salutabant eum.

16. Et interrogavit eos : Quid inter vos conquiritis ?

17. Et respondens unus de turba, dixit : Magister, attuli filium meum ad te habentem spiritum mutum.

18. Qui, ubicumque eum apprehenderit, allidit illum, et spumat et stridet dentibus, et arescit; et dixi discipulis tuis, ut ejicerent illum, et non potuerunt.

19. Qui respondens eis dixit : O generatio incredula, quamdiu apud vos ero ? quamdiu vos patiar ? Afferte illum ad me.

14. And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16. And he asked the scribes, What question ye with them ?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit ;

18. And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out ; and they could not.

19. He answereth him, and saith, O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.



20. Et attulerunt eum. Et quum vidisset eum, statim spiritus conturbavit illum, et elisus in terram volutabatur spumans.

21. Et interrogavit patrem ejus: Quantum temporis est, ex quo ei hoc accidit? At ille ait: Ab infantia.

22. Et frequenter eum in ignem et in aquas misit, ut eum perderet; sed, si quid potes, adjuva nos misertus nostri.

23. Jesus autem ait illi: Si potes credere, omniaabilia sunt credenti.

24. Et continuo exclamans pater pueri cum lacrymis aiebat: Credo, Domine: adjuva incredulitatem meam.

25. Et quum videret Jesus concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego præcipio tibi, exi ab eo, et amplius ne introeas in eum.

26. Et exclamans et multum discerpens eum exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est.

27. Jesus autem, tenens manum ejus, elevavit eum et surrexit.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

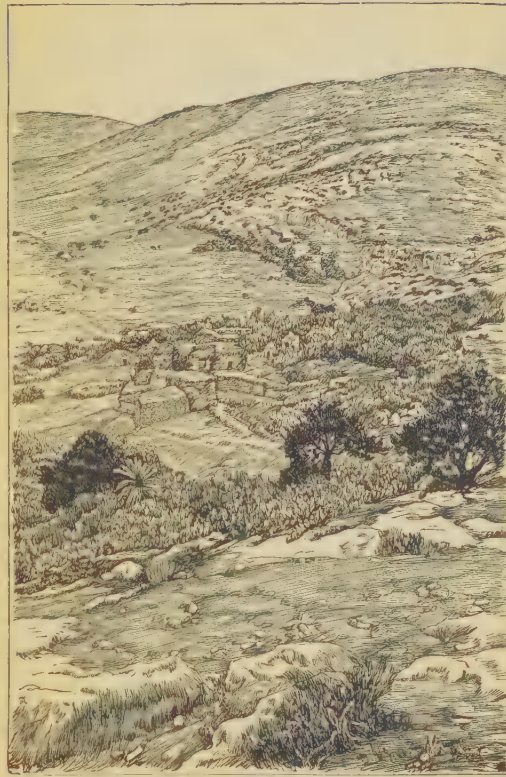
23. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.



Village at the Foot of Mount Tabor. J.-J. T.



*The exclamation recorded in St. Mark, IX, verse 18, shews us how much Jesus suffered from the incredulity of His fellow-countrymen. Faith, which was evidently the very first and most indispensable foundation of His work in every soul, was the virtue to which He frankly attached the greatest importance, and which most touched His own heart; so that it was this faith which won from Him the most signal rewards.*



*Christ sending out the seventy disciples two by two.*

J.-J. T.

## Christ Sending Out the Seventy Disciples Two by Two

Saint Luke—Chap. 10

1. Post hæc autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus.

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

*The Charge to Saint Peter.*

J.-J. T.

## The Charge to Saint Peter

Saint Matthew—Chap. 16

13. Venit autem Jesus in partes Cæsareæ Philippi, et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis?

14. At illi dixerunt: Alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis.

15. Dicit illis Jesus: Vos autem quem me esse dicitis?

13. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?



16. Respondens Simon Petrus dixit:  
Tu es Christus, Filius Dei vivi.

17. Respondens autem Jesus dixit ei:  
Beatus es, Simon Bar Jona, quia caro et  
sanguis non revelavit tibi, sed Pater meus,  
qui in cœlis est.

18. Et ego  
dico tibi, quia  
tu es Petrus,  
et super hanc  
petram ædifi-  
cabo ecclesiam  
meam, et portæ  
infernæ non  
prævalebunt  
adversus eam.

19. Et tibi  
dabo claves  
regni cœlorum,  
et quodcum-  
que ligaveris super terram, erit ligatum et  
in cœlis, et quodcumque solveris super  
terram, erit solutum et in cœlis.

20. Tunc præcepit discipulis suis, ut  
nemini dicerent quia ipse esset Jesus  
Christus.

16. And Simon Peter answered and  
said, Thou art the Christ the Son of the  
living God.

17. And Jesus answered and said unto  
him, Blessed art thou, Simon Barjona: for  
flesh and blood hath not revealed *it* unto  
thee, but my Father which is in heaven.

18. And I  
say also unto  
thee, That  
thou art Peter,  
and upon this  
rock I will  
build my  
church; and  
the gates of  
hell shall not  
prevail against  
it.

19. And I  
will give unto  
thee the keys  
of the king-

dom of heaven: and whatsoever thou  
shalt bind on earth shall be bound in  
heaven: and whatsoever thou shalt loose  
on earth shall be loosed in heaven.

20. Then charged he his disciples that  
they should tell no man that he was  
Jesus the Christ.<sup>2</sup>



*The Pharisees Accusing Jesus.*

J.-J. T.

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*Amongst the Jews, when a scribe was raised to the dignity of a Rabbi, a key was given to him as a sign of his office. With this key it was said he had the power to bind and to loose on earth as well as in heaven, and nothing could prevail against him.*

*The expression "to bind and to loose" was equivalent to the words "to open and shut"; for, amongst the Jews, doors were often only kept closed by means of a mere strap. Locks were, however, also known, and consisted of pieces of wood of the shape of a harrow; fitting into a staple, also of wood, which was unlocked to open the door, with a key of a peculiar kind, made of a piece of wood about a cubit in length, furnished with a number of iron hooks which, when introduced into the lock, raised the harrow-like teeth, and allowed the bolt to be*

drawn back. In some instances key and strap were used together, just as amongst ourselves, we sometimes use locks and bolts on the same door. This explains the use by Jesus Christ of the words "the keys of the Kingdom of Heaven," in connection with binding and unloosing, which, strictly speaking, could only refer to straps which were fastened or unfastened, to shut or open doors.

This was not the first occasion on which the word "key" was used in the Bible in a figurative sense. Isaiah had already said, in reference to Eliakim, "The key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open." The Rabbis taught that God reserved to His own use four keys, which he trusted to no one, not even to the angels; the key of the rain, the key of the tomb, the key of fecundity, and the key of sterility.

## The First Shall Be Last

### Saint Mark — Chap. 9

31. Docebat autem discipulos suos, et dicebat illis: Quoniam Filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget.

32. At illi ignorabant verbum, et timebant interrogare eum.

33. Et venerunt Capharnaum. Qui quum domi essent, interrogabat eos: Quid in via tractabatis?

34. At illi tacebant: siquidem in via inter se disputaverant, quis eorum major esset.

35. Et residens vocavit duodecim, et

31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32. But they understood not that saying, and were afraid to ask him.

33. And he came to Capharnaum: and being

in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35. And he sat down, and called the



A Well near the Bridge of Kedron.

J. J. T.





The First shall be Last

J.-J. T.

ait illis: Si quis vult primus esse, erit  
omnium novissimus et omnium minister.

twelve, and saith unto them, If any man  
desire to be first, *the same* shall be last  
of all, and servant of all.

*Our engraving represents the terrace of a house of Bethsaida in the evening light. Palms were numerous on the shores of the lake in the time of our Saviour; and between them in the distance can be seen the masts of boats, indicating the almost exclusive occupation of the inhabitants, that of fishing.*

*In this district the houses are not built as they are in Judæa, where every room has its vaulted stone roof. Here buildings consist of arcades made of stone or rubble masonry, each room having three or four such arcades, which support a number of small beams or branches of trees laid lengthwise. These beams or branches form the floor of the second storey, and are overlaid with earth, for which they form a very good foundation. This description of the mode of construction of houses in the districts where Christ taught will help us later to picture for ourselves the scene where the paralyzed man was let down through the roof, to be brought to Jesus.*

*Jesus and the little child*

J. J. F.

## Jesus and the Little Child

### Saint Mark — Chap. 9

36. Et accipiens puerum statuit eum in medio eorum; quem quum complexus esset, ait illis:

37. Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit, et quicumque me suscepit, non me suscipit, sed eum, qui misit me.

38. Respondit illi Joannes, dicens: Magister, vidimus quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.



39. Jesus autem ait: Nolite prohibere eum; nemo est enim qui faciat virtutem in nomine meo, et possit cito male loqui de me.

40. Qui enim non est adversum vos, pro vobis est.

41. Quisquis enim potum dederit vobis calicem aquæ in nomine meo, quia Christi estis, amen dico vobis, non perdet mercedem suam.

42. Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis, si circumdaretur mola asinaria collo ejus, et in mare mitteretur.

43. Et si scandalizaverit te manus tua, abscide illam; bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam, in ignem inexstinguibilem,

44. Ubi vermis eorum non moritur, et ignis non exstinguitur.

45. Et si pes tuus te scandalizat, amputa illum; bonum est tibi claudum introire in vitam æternam, quam duos pedes habentem mitti in gehennam ignis inexstinguibilis.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having

two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.



*Valley of the Kedron.*

J.-J. T.

*According to a tradition, resting on no very trustworthy foundation, the child whom Jesus took on His knees, and made the text of His exhortation to His disciples, was none other than Ignatius, the future bishop of Antioch and martyr. The Gospels, however, never mention the name of Ignatius, and there is absolutely nothing to prove that Ignatius of Antioch ever saw the Lord during His lifetime.*

*The Holy Women.*

J.-J. T.

## The Holy Women

Saint Luke—Chap. 8

2. Et mulieres aliquæ, quæ erant curatæ a spiritibus malignis et infirmitatibus: Maria, quæ vocatur Magdalene, de qua septem dæmonia exierant,

3. Et Joanna uxor Chusæ procuratoris Herodis, et Susanna et aliæ multæ, quæ ministrabant ei de facultatibus suis.

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

*With the three women named in the sacred text were also Martha, Salome, the mother of the two Zebedees, Mary Cleophas, Dinah the Samaritan, Mary the Canaanite, the mother of Mark of Ferusalem, the daughter of Fairus, and many others who had been the subjects of miracles, with some of their relations. They formed together a kind of society, which ministered to the needs of Jesus and His followers.*





*Jesus on His Way to Galilee.*

J.-J. T.

## Jesus on His Way to Galilee

### Saint John—Chap. 7

1. Post hæc autem ambulabat Jesus in Galilæam; non enim volebat in Judæam ambulare, quia quærebant eum Judæi interficere.

2. Erat autem in proximo dies festus Judæorum scenopegia.

3. Dixerunt autem ad eum fratres ejus: Transi hinc et vade in Judæam, ut et discipuli tui videant opera tua, quæ facis.

4. Nemo quippe in occulto quid facit, et quærit ipse in palam esse; si hæc facis, manifesta te ipsum mundo.

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

*Get Thee behind Me, Satan.*

J.-J. T.

## Get Thee behind Me, Satan

Saint Matthew—Chap. 16

21. Exinde cœpit Jesus ostendere discipulis suis, quia oporteret eum ire Jerosolymam, et multa pati a senioribus et scribis et principibus sacerdotum, et occidi, et tertia die resurgere.

22. Et assumens eum Petrus cœpit increpare illum dicens: Absit a te, Domine: non erit tibi hoc.

21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.



23. Qui conversus dixit Petro: Vade post me, Satana, scandalum es mihi, quia non sapis ea, quæ Dei sunt, sed ea, quæ hominum.

24. Tunc Jesus dixit discipulis suis: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me.

25. Qui enim voluerit animam suam salvam facere, perdet eam; qui autem perdiderit animam suam propter me, inveniet eam.

26. Quid enim prodest homini, si mundum universum lucretur, animæ vero suæ detrimentum patiatur? aut quam dabit homo commutationem pro anima sua?

27. Filius enim hominis venturus est in gloria Patris sui cum angelis suis, et tunc reddet unicuique secundum opera ejus.

28. Amen dico vobis, sunt quidam de hic stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

## Mary Magdalene before Her Conversion

*Mary, the sister of Lazarus and Martha, of the village of Bethany, near Jerusalem, was named Magdalene, after the place called Magdalum, a village situated on the shores of the Sea of Tiberias, where she was living at the time of her conversion, which took place during the sojourn of Jesus in Galilee. Other origins, notably in the Talmud, are, however, ascribed to the name of Magdalene. Magdala, it is said, signifies "tower," and the sinner got this nickname from the extraordinary height and elaboration of the crown of plaits she wore on her head. Juvenal said of a coquette of his day: "Tot adhuc compagibus altum ædificat caput."*

According to the account given by the Talmudists, who allude again and again with considerable detail to the story of Mary Magdalene, she was the wife of a certain Rabbi named Paphus or Papus, son of Jehudah; but she was unfaithful to him because he treated her so harshly. There was, no doubt, too great a disparity of character between the rigid Pharisee and the young woman, brought up to some extent in the Greek fashion, and of a passionate and independent temper. However that may have been, Mary was certainly not happy with her husband, and yielded to temptation. According to the same writers, the name of her seducer was Pandira; it occurs some dozen times in the Talmud, and the earliest Fathers of the Church mention it also. This Pandira was a soldier, and it is probable that he belonged to the garrison of the citadel of Magdalum. It is even said that he was the paranymp, or friend of the bridegroom at Mary's wedding, that is to say, that it was he who went with the bridegroom to fetch home the bride, a fact which would give him ready access to the home of the newly married pair. When he learnt the misconduct of his wife, Paphus, who it is said,



An Armenian.

J.-J. T.

was a doctor of the law, dissolved the marriage, as was permitted by Moses, to escape dishonour. This last-named circumstance will explain the liberty enjoyed by Mary Magdalene when converted, of which she availed herself to become a follower of Jesus.

At the time of her leaving her husband, however, her intentions, as will readily be understood, were very different. She left her home to fling herself heart and soul into the almost heathen life then led by the mixed society of the Roman functionaries, amongst whom, besides true Romans, were Greeks and apostate Jews. In fact, the town of Tiberias was shunned by all true believers, and by Jews attached to their national customs, on account of the heathen spirit which prevailed at, and spread from, the Court of Herod. To frequent that city was, in fact, in their eyes, a sort of apostasy, and the Jews still speak of Mary Magdalene as "Satda" or "the Apostate," and if we add to all these doubtful accusations the fact of her open living in sin with her lover, which made her an object of scorn to her fellow-countrymen and women, and of shame and grief to her relations, she does indeed become such a sinner as the one referred to in the Gospels: "Mulier in civitate peccatrix."

On the subject of the Magdalene before her conversion, Anne Catherine Emmerich gives some curious details, as can be seen from the following quotations: "Often in an excess of mad fury, when she would look quite superb in her rage, she would strike and abuse every one about her, tormenting her servants especially, and decking herself out with extravagant luxury. I have seen her strike the man who was living in her house as its master, and he, in his turn, would maltreat her. She would often fall into a ter-



Woman and Child of Jericho.

J.-J. T.



ribly melancholy state, when she would run about in her big house, sobbing and lamenting. She sought Jesus, crying out: 'Where is the Master? Where is He? He has abandoned me!' Then a few days afterwards she again relapsed into dissipated and shameless conduct, giving entertainments and falling once more into sin; for curiosity and depravity brought her an ever fresh supply of admirers, and she allowed herself to be completely ruled by the contemptible wretch who lived with her and who received the money paid by her adorers. I believe that, to set some limit to her extravagance, Lazarus allowed her a certain sum of money. She was in a truly deplorable state; pride, vanity, rage, and her evil desires entirely dominated her. In addition to all this, she was subject to convulsions and epileptic fits. The affliction of her saintly relations can be imagined at the degradation of one so admirably gifted."

In a certain passage of the Talmud a Mary Magdalene is mentioned as the wife of Hamchuna, the father of the Nazarene, that is to say, that, on the strength of a similitude of names, the Rabbis, not content with denying the virginity of the mother of Jesus Christ, tried to throw a doubt on the purity of His origin. This calumnious accusation was sufficiently well known in the early centuries of Christianity, as to compel the Fathers of the Church to refute it categorically. Some of them even felt obliged to admit the name of Pandira amongst those of the ancestors of Jesus Christ. The historian Josephus appears to have been the first to give credit to this blasphemous legend. The Gospel of Nicodemus refers to it; it was reproduced later by Celsus; it was even made the subject of a separate book, called the "Toledoth

Iechou," or the book of the generation of Jesus. There is no need to add that all this dust can very easily be dispersed, and that there never was or could be any real confusion between Mary, the mother of Our Lord, and the sinful woman of whom we have been speaking. Dr. Sepp is, however, at the trouble of making a remark which, taken alone, would be quite enough to render any other proof unnecessary. This remark is to the effect that, according to the requirements of the Jewish law, always so rigorously observed, children who were the issue of an illegitimate union were excluded, even to the tenth generation, from ever entering the priesthood or exercising the functions of a Rabbi. Now, in spite of all the accusations brought against Jesus during His life on earth, He was never reproached with illegitimacy.



Mary Magdalene before her conversion.

J. J. T.



The Repentant Magdalene.

J.-J. T.

## The Repentant Magdalene

In the preceding engraving, Mary Magdalene, who was still a sinner, is represented as wearing a red veil. Red was the colour of Typhon, and symbolic of evil. Throughout the whole of Jewish history we find this colour taken to be the emblem of sin. Read, for instance, what is said in Numbers (XIX, 2, 3, 4, 5, 6): "Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer."

In the ceremony of the scape-goat on the solemn day of atonement for the sins of the people, the High Priest fastened to the head of the goat on which had fallen the lot for Azazel, a long band of scarlet cloth, called the "tongue," from its shape. It is related that during the term of office of Simon the Just, this scarlet band always appeared white, which was explained as being a sign of the special favour of Heaven, for it signified that God granted to His people the remission of their sins; whereas, in the case of the sacrifice offered by other Priests the band sometimes appeared white, and sometimes retained its original colour. This will remind us of the words of the Prophet Isaiah: "Though your sins be as scarlet, they shall be as white as

snow; though they be red like crimson, they shall be as wool"; in which passage the word "scarlet" is evidently also used in a symbolic sense.

In the East, lawyers are the only officials who wear red, and it is, no doubt, from them that the colour of the robes of European legal professors is borrowed.

The repentant Magdalene has thrown aside the red veil of the sinner and has donned the white veil of the penitent. She wears her hair floating behind her; for it was considered a great disgrace amongst Jewish women to appear in public with their hair loose. They were



required, even in ordinary everyday life, to hide their hair under veils or by means of bands of material of some kind. If a woman had been surprised in adultery, or was convicted of having allowed her chastity to be violated, the Priest unbound her hair, in token of her shame.

The Magdalene's hair was evidently very long, for she was able to use it to wipe the feet of the Master in the house of the Pharisee. Amongst the ancients, it was the custom for slave women to do the same; they used to wash their master's feet and dry them with their hair. The repentant Magdalene made herself in like manner the slave of Jesus, and was not afraid of letting all the world know the state of her soul. Her dress was that of women of the lowest class; her feet were shod with the sandals of the very poor; and she held herself apart, not daring to come further, thus proving alike her humility and her true penitence.

Must we take literally all that the Gospel says on the subject of Mary Magdalene? for instance, that Jesus had delivered her from seven devils? It is quite possible. This is what P.

Ollivier says on the subject in his *Friendships of Jesus*: "The Magdalene passed through all the phases of moral depravity, and, as the Gospel makes us fully understand, she sank to the lowest depth of depravity, which is also its supreme punishment, the physical and moral slavery of the impure spirit. Whatever the world may say, the devil does play a direct part in certain cases of depravity, and the excesses of frenzy of every kind which occur in the lives of abandoned sinners can be attributed to no influence but his. The Magdalene was possessed in the ordinary sense of the word, and the Gospel does not shrink from describing the depth of her misery by saying that she was in the power of seven devils. It was, indeed, a case of a precious pearl trampled beneath the feet of swine, and we can well understand the ardent supplications of Martha, praying to the Divine Seeker of the lost, Who was to take up that pearl at the price of His blood and to fasten it in his diadem."

In the "Visions" of Anne Catherine Emmerich there are some very touching, though perhaps not very trustworthy passages, relating to various episodes of the conversion of Mary Magdalene, telling of her feelings when she listened, at different times, to the sermons of Jesus,

and of her successive deliverance from the seven devils possessing her. Where the celebrated clairvoyante probably gets wrong and departs from the truth is when she speaks of a pretended relapse of Mary Magdalene after her conversion. Tradition is all but universally against any such hypothesis, and this is why the commentators on the Gospel generally date the repentance and the deliverance of the sinner a few days before the meal in the house of Simon the Pharisee, probably at the time of the healing at Capernaum of the many that were sick or possessed of devils. It is, in fact, only natural to suppose that Mary Magdalene's extraordinary emotion in the presence of Jesus, the abundant tears she shed, and the words of forgiveness spoken by the Master, all point to a quite recent conversion, the first enthusiasm about which led to this burst of gratitude. In spite of her way of looking at things, which is probably misleading, what Catherine Emmerich relates is nevertheless full of charm, and often awakes poignant emotion. Everything about the history of the penitent sinner powerfully appeals to the imagination, and we shall meet her again and again upon our way.



Women of Geba, Samaria.

J.-J. T.

## The Lawyer Standing Up and Tempting Jesus

Saint Luke—Chap. 10

21. In ipsa hora exsultavit Spiritu sancto, et dixit: Confiteor tibi, Pater, Domine cœli et terræ, quod abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Etiam, Pater, quoniam sic placuit ante te.

22. Omnia mihi tradita sunt a Patre meo, et nemo scit, quis sit Filius, nisi Pater, et quis sit Pater, nisi Filius et cui voluerit Filius revelare.

23. Et conversus ad discipulos suos dixit: Beati oculi, qui vident quæ vos videtis.

24. Dico enim vobis, quod multi prophetæ et reges voluerunt videre quæ vos videtis, et non viderunt, et audire quæ auditis, et non audierunt.

25. Et ecce quidam legis peritus surrexit tentans illum et dicens: Magister, quid faciendo vitam æternam possidebo?

26. At ille dixit ad eum: In lege quid scriptum est? quomodo legis?

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so,

Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?



*Herodian and Sadducee of Galilee.*

J.-J. T.





*The Lawyer Standing Up and Tempting Jesus*

J.-J. T.

27. Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex omnibus viribus tuis et ex omni mente tua, et proximum tuum sicut te ipsum.

28. Dixitque illi: Recte respondisti; hoc fac, et vives.

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

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*In our engraving Jesus is seen in the Valley of the Kedron on His way from Jericho to Jerusalem, which rises up in the distant background. The spot where the Master is sitting with His disciples is a little hill, marking the last halting-place before reaching the Holy City. The mountain on the right is of chalk, scarcely covered by a scanty growth of brushwood, and on its slopes graze scattered flocks. On the left, broken here and there by grey rocks, stretch fertile districts, with soil of a reddish colour, every undulation of which yields its own crop.*



## Jesus Passing Through the Villages

(ON HIS WAY TO JERUSALEM)

Saint Luke — Chap. 13

22. Et ibat per civitates et castella docens, et iter faciens in Jerusalem.

23. Ait autem illi quidam: Domine, si pauci sunt, qui salvantur? Ipse autem dixit ad illos:

24. Contendite intrare per angustam portam, quia multi, dico vobis, quærent intrare, et non poterunt.

25. Quum autem intraverit paterfamil-

22. And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house



ias et clausit ostium, incipietis foris stare et pulsare ostium, dicentes: Domine, aperi nobis; et respondens dicet vobis: Nescio vos unde sitis.

26. Tunc incipietis dicere: Manducavimus coram te et bibimus, et in plateis nostris docuisti.

27. Et dicet vobis: Nescio vos unde sitis, discedite a me omnes operarii iniquitatis.

28. Ibi erit fletus et stridor dentium, quum videritis Abraham et Isaac et Jacob et omnes prophetas in regno Dei, vos autem expelli foras.

29. Et venient ab oriente et occidente et aquilone et austro, et accumbent in regno Dei.

is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

## Zacharias Killed between the Altar and the Temple

Saint Luke—Chap. 11

49. Propterea et sapientia Dei dixit: Mittam ad illos prophetas et apostolos, et ex illis occident et persequentur,

50. Ut inquiratur sanguis omnium prophetarum, qui effusus est a constitutione mundi a generatione ista,

51. A sanguine Abel usque ad sanguinem Zachariæ, qui periit inter altare et ædem.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple.

*In the Middoth treatise of the Talmud, very precise details are given about the place where Zacharias was killed. Between the Altar, where the victims were immolated, and the vestibule of the Temple, called the Olam, there was a space twenty-two cubits in extent. To reach this vestibule twelve steps had to be ascended, divided into sets of four, with a platform between the sets. Two of these platforms were three, and the third was four, cubits wide. The passage between the top of this staircase and the Altar was rather narrow, and paved with many-coloured marbles. The Altar was not situated exactly in the centre of the entrance to the Temple, but slightly to the left, that is to say, towards the southern side. The Altar itself, together with the steps leading up to it was constructed of stones brought from the Plain of Beth-Cheram, then a virgin district innocent of culture. These stones were unhewn, and no iron was allowed "to touch them," for any contact with that metal would have rendered them unfit to form part of the Altar of Burnt Sacrifice. They were, however, as we have already stated, white-washed twice a year, at the Feast of Pentecost, and at the Feast of Tabernacles. They were, however, often cleansed, without being wetted, when the dry blood left by the frequent sprinklings was removed.*

*In our engraving is shewn the red line referred to above, beyond which the sprinklings of blood were not allowed to extend. Near the flight of steps rises the marble table on which the vic-*

*tims were laid; in the niche above it were placed the birds offered in sacrifice, which were not burnt until they rotted and fell to pieces. At the two corners of the Altar are also to be seen the famous golden horns, so often mentioned in the Bible, whilst, on the right, is the "sea of brass," or great reservoir of water for the use of the Priests in the services of the Temple.*

*In the Valley of Jehoshaphat, opposite to Jerusalem, there is a monument, which some say is the tomb of Zacharias, killed between the Temple and the Altar. It is hewn in the living rock and forms a kind of pyramid supported on columns. Through a little window a few stones piled upon each other can be seen within this tomb.*



*Zacharias Killed Between the Altar and the Temple.*

J.-J. T.





*The Rich Young Man Who Went Away Sorrowful.*

J.-J. T.

## The Rich Young Man Who Went Away Sorrowful

Saint Matthew — Chap. 19

21. Ait illi Jesus: Si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cœlo; et veni, sequere me.

22. Quum audisset autem adolescens verbum, abiit tristis; erat enim habens multas possessiones.

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

*Certain critics are of opinion that it was ambition which led this young man to make advances to the Prophet, but this idea is quite incompatible with what we are told in the sacred text, that "Jesus beholding him, loved him." It is more likely that he was one of those men who desire to lead a good life but have not the courage of their convictions.*



## The Woman Who Lifted Up Her Voice

Saint Luke—Chap. 11

27. Factum est autem, quum hæc diceret, extollens vocem quædam mulier de turba dixit illi: Beatus venter, qui te portavit, et ubera, quæ suxisti.

28. At ille dixit: Quinimo beati, qui audiunt verbum Dei et custodiunt illud.

29. Turbis autem concurrentibus cœpit dicere: Generatio hæc nequam est, signum quærit, et signum

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and



*The Woman Who Lifted Up Her Voice.*

J. J. T.



non dabitur ei, nisi signum Jonæ prophetæ.

30. Nam sicut fuit Jonas signum Ninivitis, ita erit et Filius hominis generationi isti.

31. Regina Austri surget in iudicio cum viris generationis hujus, et condemnabit illos, quia venit a finibus terræ audire sapientiam Salomonis; et ecce plus quam Salomon hic.

32. Viri Ninivitæ surgent in iudicio cum generatione hac, et condemnabunt illam, quia pœnitentiam egerunt ad prædicationem Jonæ, et ecce plus quam Jonas hic.

33. Nemo lucernam accendit et in abscondito ponit neque sub modio, sed super candelabrum, ut qui ingrediuntur lumen videant.

there shall no sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon *is* here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

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*The streets of the towns of Judæa and Galilee are narrow, tortuous and dark; no carriages are ever seen in them; but, now and then, strings of camels laden with merchandise, or a few horsemen, pass along the wider thoroughfares, on their way through the towns, leaving the narrower ones to foot-passengers. One lane succeeds another, with many cross alleys and many gloomy corners, rendered yet darker by the arches supporting the neighbouring houses. Here and there, patches of brilliant sunshine contrast vividly with the prevailing obscurity. These lanes and alleys wind backwards and forwards, first to the right, then to the left, and rows of houses, such as are so familiar to us in modern towns, are totally unknown. Now and then, perhaps, some tenement fallen into ruin makes the open space a little wider, and reveals a glimpse of the glowing Oriental sky; but this break is succeeded by a yet more gloomy bit of street, a mere dark tunnel, formed of a series of arcades, only lighted here and there, at wide distances, by narrow openings. Our engraving represents some such spot, where a few people have gathered together in the partial shadow, where it is comparatively cool, to indulge in the never-ending gossip they are so fond of. Some sufferers, too, have grouped themselves here, in expectation of the Prophet, Who is said to be going to pass soon. The women keep together, apart from the men, with whom they never mix. No doubt the Master will speak; they are all eager to hear Him; their excitement is becoming greater and more intense every moment; the hope of fresh miracles is mingled with gratitude for benefits already received; the enthusiasm, when at last He Who has so long been expected appears, reaches its height, and a woman, in the crowd, lifting up her voice, gives utterance to what all the rest have been thinking.*

## The Healing of the Ten Lepers

Saint Luke—Chap. 17

11. Et factum est, dum iret in Jerusalem, transibat per mediam Samariam et Galilæam.

12. Et quum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe,

13. Et levaverunt vocem dicentes: Jesu præceptor, miserere nostri.

14. Quos ut vidit, dixit: Ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt.

15. Unus autem ex illis, ut vidit quia mundatus est, regressus est cum

magna voce magnificans Deum,

16. Et cecidit in faciem ante pedes ejus, gratias agens, et hic erat Samaritanus.

17. Respondens autem Jesus dixit: Nonne decem mundati sunt? et novem ubi sunt?

18. Non est inventus qui rediret et daret gloriam Deo, nisi hic alienigena.

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

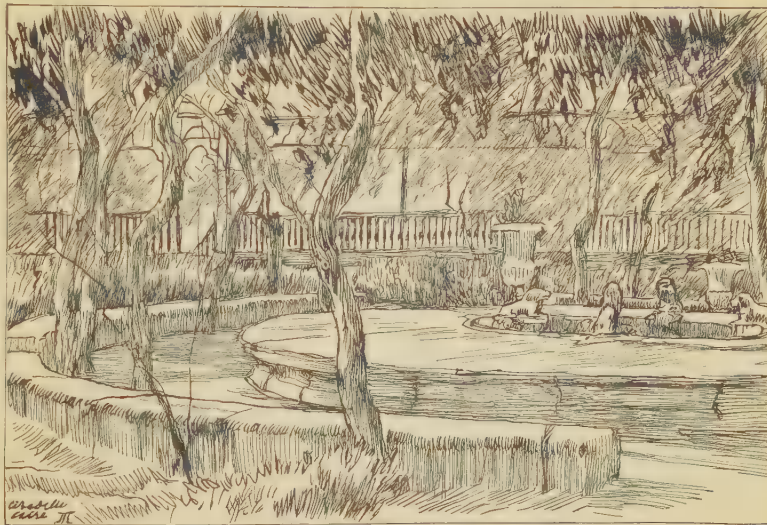
15. And one of them, when he saw that he was healed, turned back,

and with a loud voice glorified God,

16. And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.



Garden of the Citadel, Cairo.

J.-J. T.





The Healing of the ten Lepers.

J.-J. T.

19. Et ait illi: Surge, vade, quia fides tua te salvum fecit.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

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*It is said to have been in the town of Jenin, or at least in its neighbourhood, that the miracle of the healing of the ten lepers was performed. This town, which is situated on the northern borders of Samaria, where that province is bounded by the vast fertile plain of Esdraelon, is the granary of Syria, which yields such rich crops of every variety. It was on the usual route from the north to the south of Palestine. There were two other routes, that by way of the Jordan and the Mountains of Gilboa on the left, and that by way of Mount Carmel and the sea-coast on the right, but they were far less frequented than the Jenin way, for the numerous robbers rendered them very unsafe. It followed, therefore, that on the Jenin route many beggars and lepers collected to watch the passers-by in the hopes of alms. They were in the habit of grouping themselves about the gates of the town, assailing travellers with their deafening cries, especially if those travellers had many attendants, for they would then conclude that they were important people, likely to be liberal in their gifts. It was on such a group, in this case consisting of ten lepers, that Our Lord exercised His beneficent power. No doubt the presence of His disciples drew the attention of the sufferers upon Him, and He was not one to disappoint the confidence the unfortunate wretches shewed in Him.*



Jesus at Bethany.

J.-J. T.

## Jesus at Bethany

Saint Luke—Chap. 10

38. Factum est autem dum irent, et ipse intravit in quoddam castellum, et mulier quædam Martha nomine excepit illum in domum suam.

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

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*Jesus found at Bethany a pleasant resting-place after His apostolic journeys. There He need fear no wearisome discussions, no plots to catch Him unawares, no hateful conspiracies against Him. His friends and the holy women would listen to His discourse, and at His feet would sit Mary Magdalene with, perhaps, Johanna Chuza, the woman of Samaria and the Canaanite woman, who were now His followers.*



## Mary Magdalene at the Feet of Jesus

Saint Luke—Chap. 10

39. Et huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini audiebat verbum illius.

40. Martha autem satagebat circa frequens ministerium, quæ stetit et ait: Domine, non est tibi curæ, quod soror mea reliquit me solam ministrare? dic ergo illi, ut me adjuvet.

41. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima:

42. Porro unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab ea.

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*In the court of the house of Lazarus, Martha, the sister of him who was raised from the dead, and of Mary Magdalene, is seen returning from an expedition to buy provisions for the Master and His disciples. A little help is needed, or would, at least be very acceptable in relieving her of her burdens, and she hopes that her sister, who has nothing to do, would come to her aid without hesitation. But Mary Magdalene is listening to Jesus and is so profoundly absorbed in the words which are falling from the lips of her divine Guest, that nothing would induce her to move, and she is, in fact, perfectly unconscious of any thing which*

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said,

Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



Martha.

J.-J. T.

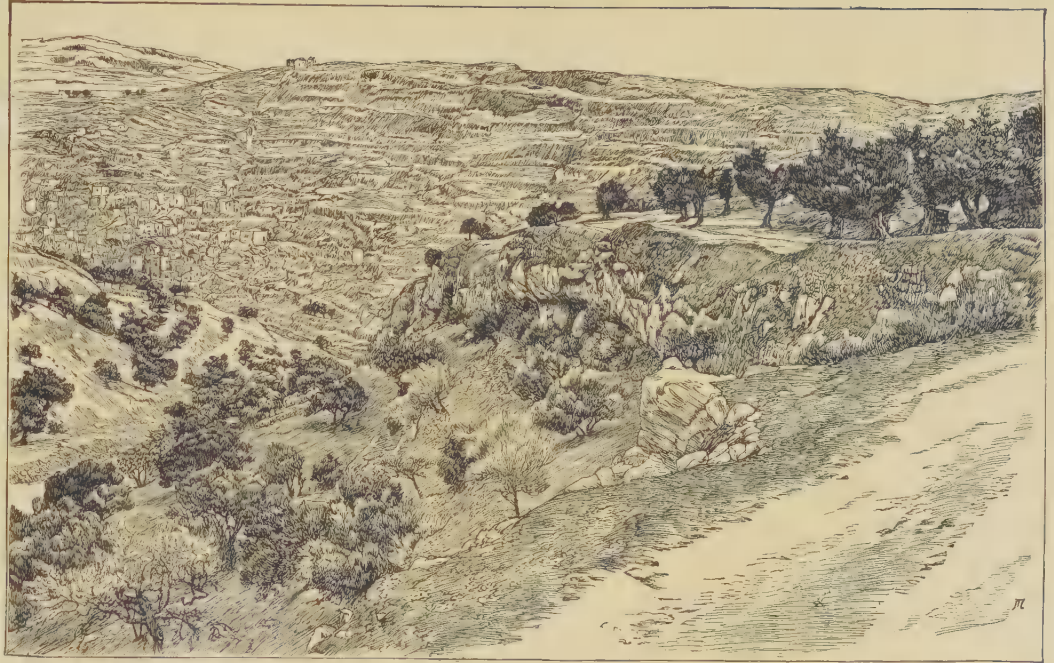
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*is going on around her. And was not this hour fraught indeed with infinite charm? Alone at the feet of the well-beloved Master in the quiet court sheltered from the heat by the stone walls, and beneath the shady olive tree, which gives forth an undefinable freshness and fragrance, she drinks in eagerly every one of His inspired words. Presently the disciples will arrive, the hour of solemn mysterious communion will be broken in upon by their greetings; farewell now to the peaceful meditation she has been so blissfully enjoying.*

*The Master is, however, aware of all this, and He will not have her ecstasy broken*

in upon. She has chosen the good part, and it shall not be taken away from her. He lets His affectionate words penetrate to the very heart of the happy penitent, Martha's anxiety subsides, and again, for some little time, nothing is heard but a low whispering, broken now and then by a louder word, whilst the busy housekeeper silently plies her tasks, and the sweet scent from the burning roots on the hearth floats out into the court.

Many different interpretations have been given to the mysterious words of Jesus: "But one thing is needful." Some authors interpret them in far too literal a manner, and, as it appears to me, reduce them to the merest common-place. Instead of rendering Our Lord's expression by "One thing," they translate it merely by



Aceldama, Valley of Hinnom.

J.-J. T.

the single word "One," so that the sentence runs thus: "One only is necessary," as if Jesus meant to say to Martha: "One of you is enough for the service needed; leave your sister in peace." Other commentators, including some of the Fathers of the Church, such as Saint Basil, Saint Cyril and Theophylact, give a still more matter-of-fact explanation; they translate the words: "One thing only is needed," but say that they mean: "One dish will be enough; do not be so careful and troubled." No one can fail to admit that this interpretation is quite out of character with the Master's usual mode of expressing Himself; such language would have seemed very unworthy of Jesus, Who always turned every incident, however trivial, to account, by endeavouring to draw from it some lesson of an elevating kind for His followers. It appears to us, therefore, infinitely preferable to adopt the more dignified rendering, which is always more in harmony with all the traditions of the Catholic Church, and to assume that Our Saviour meant: "But one thing is needful, the welfare of the soul, its education, its moral perfection, its well-being"; that is why it is better, like Mary, to seek all that at the feet of the Master, than to occupy herself, as Martha did, with common-place service, which must ever be of secondary importance. Yet another interpretation of a similar kind to this has been given, less generally accepted, but perhaps even more true to the original text, namely, that Jesus praises Mary Magdalene for having hastened at once to Him, thinking of Him only; for the one thing needful to man is, that he should live by Him, and he who gives himself up entirely to that life in Christ has chosen the better part. It is on this last-mentioned interpretation that is founded the traditional and wide-spread use of the names of Mary and Martha as typical, the former of a contemplative, the latter of an active life. Mary is the Carmelite nun, Martha is the Sister of Mercy, and these two characters are often compared with those of Saint John and Saint Peter, the one resting on the bosom of the Lord, the other directing the groups of Apostles. From time immemorial these names have been quoted in this connection in books on the Christian mysteries, and circulated amongst true believers.





*Mary Magdalene at the Feet of Jesus.*

J.-J. T.

## Jesus Christ Discoursing with His Disciples

(IN THE VALLEY OF JEHOSHAPHAT)

Saint Luke—Chap. 11

9. Et ego dico vobis: Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.

10. Omnis enim, qui petit, accipit, et qui quærit invenit, et pulsanti aperietur.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.



*Jesus Christ Discoursing with His Disciples*

J.-J. T.

11. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisce serpentem dabit illi?

12. Aut si petierit ovum, numquid porriget illi scorpionem?

13. Si ergo vos, quum sitis mali, nostis bona dare filiis vestris: quanto magis Pater vester de coelo dabit spiritum bonum petentibus se?

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

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*The town of Jerusalem, with the Temple area, is bounded on the east by the Valley of Jehoshaphat. This valley must be crossed in going to Jericho, Bethany, or to the Jordan, so that Jesus must often have passed through it, and it was by way of it that He entered Jerusalem. The Garden of Gethsemane is situated in the north, and its grottoes and groups of olive trees often attracted the Master, Who would frequently retire there for solitary prayer or for conversation with His disciples. He seldom went to the districts on the west of the Holy City, and only to those on the north on His way back from His trips to Galilee.*



## The Tower of Siloam

Saint Luke—Chap. 13

1. Aderant autem quidam ipso in tempore, nuntiantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2. Et respondens dixit illis: Putatis, quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia talia passi sunt?

3. Non, dico vobis; sed, nisi poenitentiam habueritis, omnes similiter peribitis.

4. Sicut illi decem et octo, supra quos cecidit turris in Siloe et occidit eos, putatis quia et ipsi debitores fuerint præter omnes homines habitantes in Jerusalem?

5. Non, dico vobis; sed si poenitentiam non egeritis, omnes similiter peribitis.

1. There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.



*The Tower of Siloam.*

J.-J. T.

## The Lord's Prayer

Saint Luke—Chap. 11

1. Et factum est, quum esset in quodam loco orans, ut cessavit, dixit unus ex discipulis ejus ad eum: Domine, doce nos orare, sicut docuit et Joannes discipulos suos.

2. Et ait illis: Quum oratis, dicite: Pater, sanctificetur nomen tuum. Adveniat regnum tuum.

3. Panem nostrum quotidianum da nobis hodie.

4. Et dimitte nobis peccata nostra, siquidem et ipse dimittimus omni debenti nobis, et ne nos inducas in tentationem.

S. MATTH.  
C. 6.

5. Et quum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis, receperunt mercedem suam.

6. Tu autem quum oraveris, intra in cubiculum tuum, et clauso ostio ora Patrem tuum in abscondito, et Pater tuus,

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

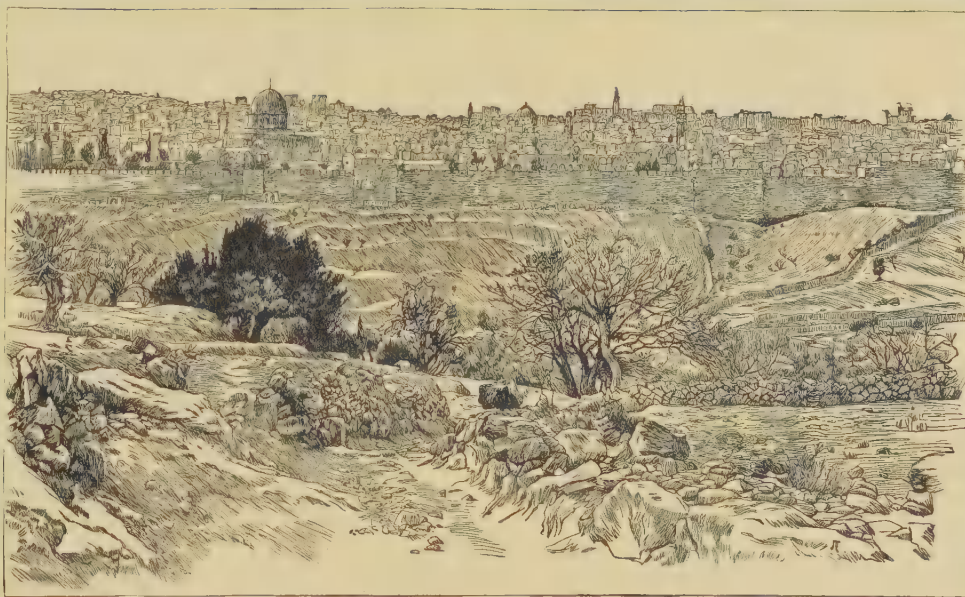
3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.

ST. MATTH.  
CH. 6.

5. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is



*Jerusalem, Seen from the Mount of Olives.*

J.-J. T.



qui videt in abscondito, reddet tibi.

7. Orantes autem nolite multum loqui, sicut ethnici: putant enim, quod in multiloquio suo exaudiantur.

8. Nolite ergo assimilari eis; scit enim Pater vester, quid opus sit vobis, antequam petatis eum.

9. Sic ergo vos orabitis: Pater

noster, qui es in cœlis, sanctificetur nomen tuum.

10. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terra.

11. Panem nostrum supersubstantialem da nobis hodie.

12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

13. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.



*The Lord's Prayer.*

J.-J. T.

in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray

ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.



*But No Man Laid Hands upon Him.*

J.-J. T.

## But No Man Laid Hands upon Him

### Saint John—Chap. 7

43. Dissensio itaque facta est in turba propter eum.

44. Quidam autem ex ipsis volebant apprehendere eum; sed nemo misit super eum manus.

45. Venerunt ergo ministri ad pontifices et Pharisæos, et dixerunt eis illi: Quare non adduxistis illum?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?



46. Responderunt ministri: Numquam sic locutus est homo, sicut hic homo.

47. Responderunt ergo eis Pharisei: Numquid et vos seducti estis?

46 The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

## Jesus Writing on the Ground

### Saint John—Chap. 8

1. Jesus autem perrexit in montem Oliveti.

2. Et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos.

3. Adducunt autem scribæ et Pharisei mulierem in adulterio deprehensam, et statuerunt eam in medio,

4. Et dixerunt ei: Magister, hæc mulier modo deprehensa est in adulterio.

5. In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergo quid dicis?

6. Hoc autem dicebant tentantes eum, ut possent accusare eum. Jesus autem inclinans se deorsum digito scribebat in terra.

1. Jesus went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*



*Holy Women Listening to Our Lord.*

J.-J. T.

7. Quum ergo perseverarent interrogantes eum, erexit se et dixit eis: Qui sine peccato est vestrum, primus in illam lapidem mittat.

8. Et iterum se inclinans scribebat in terra.

9. Audientes autem unus post unum exhibant, incipientes a senioribus.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

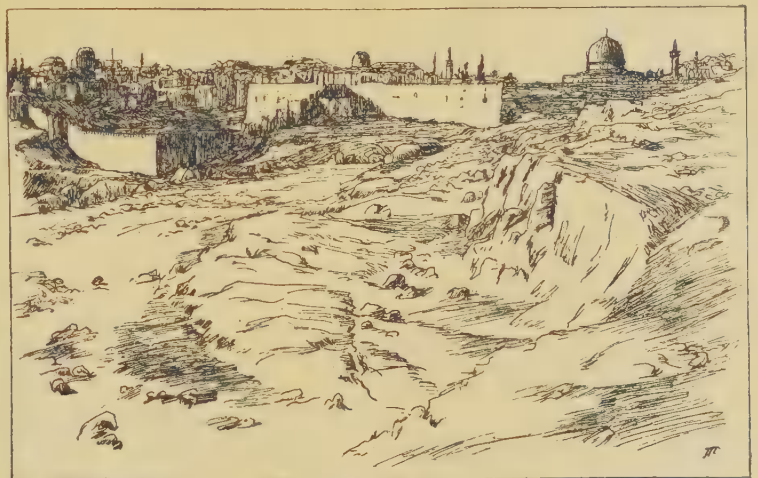
9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest.

*Nothing is known for certain of the words written by Jesus on the ground, as He stooped down. According to a tradition explaining how it was that the accusers went out one by one, they were all eager to see what it was that the Prophet was writing, and the eldest of them, by right of the authority his age gave him, was the first to venture to try to satisfy his curiosity by looking down. What he saw was his own name, coupled with that of a woman, with whom he had himself sinned in days gone by. Fearing that, if this shameful fact became known, he would be publicly humiliated, he hurried away, and another of the accusers followed his example, after looking at the writing. Then the next comer in his turn read his own condemnation, and also hastened to flee; so that one by one all had at last retired. Then Jesus, finding Himself alone with the woman, whose self-elected judges had all left her, spoke to her and forgave her.*

*The scene is sometimes described in a somewhat different manner. According to this second account, Jesus did not write any actual names on the ground, but merely a list of sins, in which each accuser in turn recognized his own evil-doing, and at once felt himself convicted by the words of the Master: "He that is without sin among you let him first cast a stone at her." Yet other authors, and perhaps they are in the right, think it is mere waste of time to conjecture what it was that the Lord wrote. The mere fact of His*

*bending down towards the ground, and tracing with His finger certain signs in the dust on the stones, was significant enough of His bitter contempt for the devices resorted to by His adversaries in their eagerness to find something to accuse Him of. This assumed indifference, this silence, broken only by one brief telling sentence, was more eloquent than any discourse could have been, and we can well understand how it affected the men who knew themselves to be guilty. "Conscience," says Shakespeare, "makes cowards of us all."*

*The gate near which this scene took place was on the west of the Temple, and in direct communication with the town. On that side there were three gates to which three bridges gave access, these bridges spanning the so-called Tyropæon Valley, the name of which means "the street of the cheese-market." Of these bridges, two have been discovered in our own day. Of*



South-Eastern Corner of Jerusalem, Taken from the Road to Bethany. J.-J. T.



one, the spring of the first arch can be seen at the south-west angle of the wall. This is called the Robinson arch, after its discoverer, whilst another, farther to the north, is known as the Wilson arch, for a similar reason. The southern bridge had three arches, and spanned the space between the portico with five rows of columns, built by Herod the Great, and the so-called Xystus portico, from which Pompey harangued the Jews who had intrenched themselves in the Temple. After the various sieges to which the Holy City was subjected, the Tyropæon Valley gradually became filled in, the bridges were destroyed, and the surroundings of the Temple assumed very much the appearance they have now.



Jesus writing on the ground.

J.-J. T.

## The Woman Taken in Adultery Alone with Jesus

Saint John — Chap. 8

9. Et remansit solus Jesus, et mulier in medio stans.

10. Erigens autem se Jesus dixit ei:

9. And Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself,



Mulier, ubi sunt qui te accusabant? nemo te condemnavit?

II. Quæ dixit: Nemo, Domine. Dixit autem Jesus: Nec ego te condemnabo: vade et jam amplius noli peccare.

he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

II. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

*The Talmud gives us very circumstantial details as to the ceremonies observed in the trial of a woman accused of adultery. If she pleaded "not guilty," and there was strong presumptive evidence against her, her husband was permitted to demand that she should be made to drink the "bitter water" referred to in Numbers V, which was looked upon as a kind of divine test of her purity. The man had to produce his witnesses to the charge made against his wife, and he was afterwards brought, with the accused, before the Sanhedrim, which alone was competent to adjudicate in such cases. The members of the Sanhedrim began the trial by attempting to intimidate the accused, much as the French "juges d'instruction" still do at the present day in difficult cases; threatening the woman with the worst penalties if she did not*

*confess the truth. If these preliminary efforts were without result, the unhappy woman was "set before the Lord," that is to say, she was brought to the Nicanor, or Golden Gate of the Temple, her ordinary garments were taken off, her jewels, such as chains, ear-rings, rings, etc., were removed, and she was clothed in black raiment of mean materials, intended to disfigure*



*The woman taken in adultery alone with Jesus*



her; she was then told that if she were indeed innocent, she had no cause for fear; but if she were guilty, she was already condemned to submit to the penalties commanded by the law. The following curses taken from the book of Numbers were then written by the Priest upon vellum, and the Priest shall charge her by an oath, and say unto the woman, "If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband, then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell." Then the Priest filled a new earthen vessel with water taken from the sea of brass, or great reservoir, situated near the Altar of Burnt Offering; threw into this vessel some of the dust of the Temple, mixed with it a noxious drug, read aloud to the accused what he had written on the vellum, to which she had to reply: "Amen, amen, so be it." Now the words were written with ink of a peculiar non-corrosive kind, so that it could be quite easily erased, and the Priest dropped this vellum with the curses on it into the earthen vessel to "blot them out with the bitter water." Whilst these preparations were going forward, another Priest seized the woman by the throat, tore open or unfastened her garments to the waist (unless she happened to be very lovely); then he undid and let down her hair (unless again it was of exceptional beauty), and with an Egyptian robe, that is to say, a very coarse rough one, he refastened her garments across her bosom, and delivered her over to the scorn of the by-standers. Other women, with the exception of her own slaves and servants, were allowed to come and gaze upon her in this condition. The Priest who had prepared the bitter water now came and made the accused drink it. If she were innocent, no immediate result would ensue, and she would be allowed to go free, and to return to her husband in renewed health, when she would be found to be more prolific than before. If, on the other hand, she were guilty, she would turn pale, her eyes would become suffused with blood, and after she had been driven from the Temple, lest her corpse should defile it, she would die of a disease with all the horrible and disgraceful symptoms described in the curses.

In the engraving on page 230 Jesus is represented in the gazophylacium, or Treasury, which was identical with the space called by the Jews the Court of the Women. It had five entrances, at each of which were placed trumpet-shaped chests for offerings or treasuries, in which the offerings brought by male and female worshippers were placed, for it was the only part of the sacred building to which women were admitted. In the background can be seen the Steps of the Psalms, known as the Degrees, already more than once referred to. Every morning two Priests, each bearing in his hands a trumpet, appeared in this Court. When the crier posted on the loftiest point of the Temple, whose office it was to announce the rising of the sun, shouted: "There is light on



Ancient Tombs, Valley of Hinnom.

J.-J. T.

Hebron," these Priests blew first a short, then a longer blast, then three blasts in rapid succession, ascending the steps as they did so. On the tenth step they began a repetition of this series of blasts, repeating it till they came to the Nicanor Gate, or that on the east, an incidental proof that it was, as we have already stated, situated on that side. The Priests then turned towards the west, that is to say, towards the Altar, chanting the words of Ezekiel: "Here must have stood our forefathers before us." Then they went back again to the east, and prostrating themselves in the direction of the rising sun, they chanted: "Whilst we worship the Lord our eyes are turned towards Him."

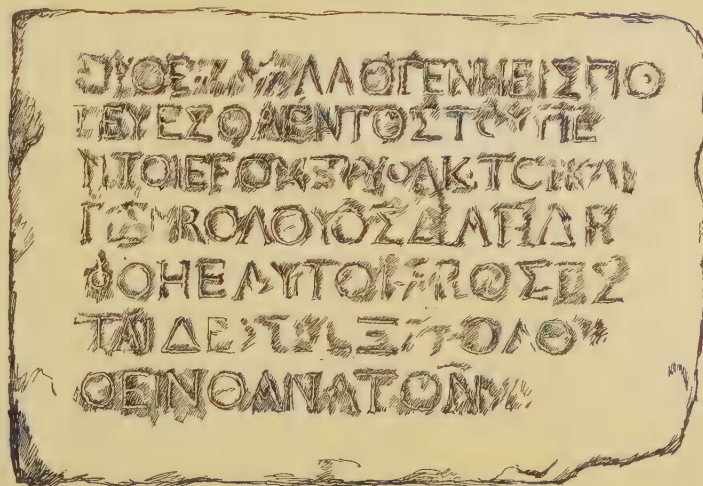
The inscription reproduced below is engraved on a cube of white marble which was found at Jerusalem by M. Clermont-Ganneau, formerly Consul for France in that city. It was one of the stones referred to by the historian Josephus, of which we spoke

above, in connection with the Chel, or terrace bounding the inner wall of the sacred enclosure, within which was the Temple itself. The Gentiles were forbidden, on pain of death, to penetrate beyond the Chel, and on the wall were engraved, at equal distances, a series of inscriptions similar to the one here reproduced. They were written in Greek, not in Hebrew, because Greek was the language spoken almost exclusively by the heathen. The stone in question is now in the Museum of Constantinople.



*The Canaanite Woman.*

J.-J. T.







*Jesus Speaking in the Treasury.*

J.-J. T.

## Jesus Speaking in the Treasury

Saint John—Chap. 8

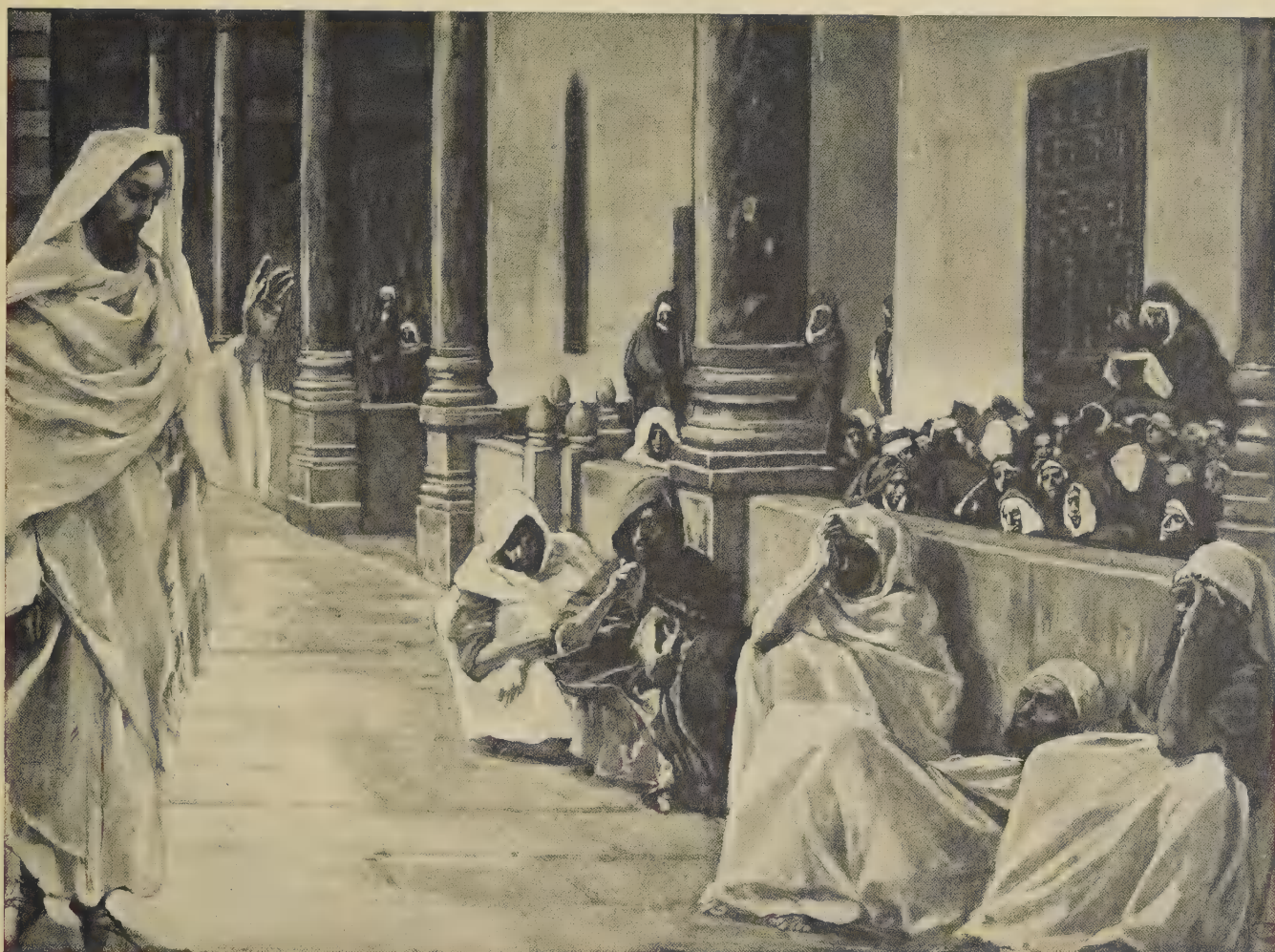
19. Dicebant ergo ei: Ubi est Pater tuus? Respondit Jesus: Neque me scitis neque Patrem meum; si me sciretis, forsitan et Patrem meum sciretis.

20. Hæc verba locutus est Jesus in gazophylacio, docens in templo, et nemo apprehendit eum, quia necdum venerat hora ejus.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the Treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.





*He That Is of God Heareth God's Words.*

J.-J. T.

## He That Is of God Heareth God's Words

Saint John—Chap. 8

47. Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.

48. Responderunt ergo Judæi et dixerunt ei: Nonne bene dicimus nos, quia Samaritanus es tu et dæmonium habes?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil?



49. Respondit Jesus: Ego dæmonium non habeo, sed honorifico Patrem meum, et vos inhonorastis me.

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

## The Blind Man Washes in the Pool of Siloam

Saint John—Chap. 9

6. Hæc quum dixisset, expuit in terram et fecit lutum ex sputo, et linivit lutum super oculos ejus.

7. Et dixit ei: Vade, lava in natatoria Siloe (quod interpretatur Missus). Abiit ergo et lavit, et venit videns.

8. Itaque vicini et qui viderant eum prius quia mendicus erat, dicebant: Nonne hic est, qui sedebat et mendicabat? Alii dicebant: Quia hic est.

9. Alii autem: Nequaquam, sed similis est ei. Ille vero dicebat: Quia ego sum.

10. Dicebant ergo ei: Quomodo aperti sunt tibi oculi?

11. Respondit: Ille homo, qui dicitur Jesus, lutum fecit et unxit oculos meos et dixit mihi: Vade ad natatoria Siloe et lava. Et abii, et lavi, et video.

12. Et dixerunt ei: Ubi est ille? Ait: Nescio.

13. Adducunt eum ad Phariseos, qui cæcus fuerat.

14. Erat autem sabbatum, quando lutum fecit Jesus et aperuit oculos ejus.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Iterum ergo interrogabant eum Pharisæi, quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video.

16. Dicebant ergo ex Pharisæis quidam: Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos.

17. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est.

18. Non crediderunt ergo Judæi de illo, quia cæcus fuisset et vidisset, donec vocaverunt parentes ejus, qui viderat,

19. Et interrogaverunt eos dicentes: Hic est filius vester, quem vos dicitis quia cæcus natus est; Quomodo ergo nunc videt?

20. Responderunt eis parentes ejus et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est;

21. Quomodo autem nunc videat, nescimus, aut quis ejus aperuit oculos, nos nescimus; ipsum interrogate; ætatem habet, ipse de se loquatur.

22. Hæc dixerunt parentes ejus, quoniam timebant Judæos . . .

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews: for the Jews



*One of the Holy Women.*

J.-J. T.





*The blind man washes in the Pool of Siloam.*

J.-J. T.

had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Propterea parentes ejus dixerunt:  
Quia ætatem habet, ipsum interrogate.

23. Therefore said his parents, He is  
of age; ask him.

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*Amongst the ancients, whether heathen or Jews, saliva and mud were considered good remedies for diseases of the eyes. The aim of Jesus in telling the man born blind to wash in the Pool of Siloam was evidently not to turn the curative properties of that pool to account, but, as was often His habit, to use human means, such as were sanctioned by tradition, whilst, as has been pointed out by commentators, He at the same time brought out the symbolic meaning of the mode of treatment He ordered. In the Talmud, certain medical receipts are given; for instance, we are told: He who suffers from pains in the loins should not rub himself with wine or with vinegar, but with oil; not with the oil of roses, as that was reserved for the sons of princes; apropos of this, however, Rabbi Simon observes that, as all Israelites were sons of princes, they might use it. Further on the Talmud adds that vinegar has a curative effect on bad teeth, but is injurious to good ones.*



4

## The Blind Man Tells His Story to the Jews

### Saint John—Chap. 9

24. Vocaverunt ergo rursus hominem, qui fuerat cæcus, et dixerunt ei: Da gloriam Deo; nos scimus quia hic homo peccator est.

25. Dixit ergo eis ille: Si peccator est, nescio; unum scio, quia cæcus quum essem, modo video.

26. Dixerunt ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos?

27. Respondit eis: Dixi vobis jam, et

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told



audistis; quid iterum vultis audire? numquid et vos vultis discipuli ejus fieri?

28. Maledixerunt ergo ei et dixerunt: Tu discipulus illius sis; nos autem Moysi discipuli sumus.

29. Nos scimus quia Moysi locutus est Deus; hunc autem nescimus unde sit.

30. Respondit ille homo et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos;

31. Scimus autem, quia peccatores Deus non audit; sed si quis Dei cultor est et voluntatem ejus facit, hunc exaudit.

32. A sæculo non est auditum, quia quis aperuit oculos cæci nati.

33. Nisi esset hic a Deo, non poterat facere quidquam.

34. Responderunt et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras.

you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

## The Good Samaritan

### Saint Luke—Chap. 10

30. Susciciens autem Jesus dixit: Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum, et plagis impositis abierunt semivivo relicto.

30. And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31. Accidit autem, ut sacerdos quidam descenderet eadem via, et viso illo præterivit.

32. Similiter et Levita quum esset secus locum et videret eum, pertransiit.

33. Samaritanus autem quidam iter faciens venit secus eum, et videns eum misericordia motus est.

34. Et appropians alligavit vulnera ejus, infundens oleum et vinum, et imponens illum in jumentum suum, duxit in stabulum et curam ejus egit.

35. Et altera die protulit duos denarios et dedit stabulario, et ait: Curam illius habe, et quodcumque supererogaveris ego, quum rediero, reddam tibi.

36. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones?

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the

host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?



*The Good Samaritan.*

J.-J. T.



37. At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.



*The Jews Took Up Stones to Cast at Him.*

J.-J. T.

## The Jews Took Up Stones to Cast at Him

Saint John — Chap. 8

58. Dixit eis Jesus: Amen amen dico vobis, antequam Abraham fieret, ego sum.

59. Tulerunt ergo lapides, ut jacerent in eum; Jesus autem abscondit se, et exivit de templo.

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.<sup>3</sup>

59. Then took they up stones to cast at him: but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.





*Jesus Walking in Solomon's Porch.*

J.-J. T.

## Jesus Walking in Solomon's Porch

Saint John—Chap. 10

23. Et ambulabat Jesus in templo in porticu Salomonis.

24. Circumdederunt ergo eum Judæi et dicebant ei: Quousque animam nostram tollis? Si tu es Christus, dic nobis palam.

25. Respondit eis Jesus: Loquor vobis, et non creditis; opera, quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me;

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.



26. Sed vos non creditis, quia non estis ex ovibus meis.

27. Oves meæ vocem meam audiunt, et ego cognosco eas, et sequuntur me,

28. Et ego vitam æternam do eis, et non peribunt in æternum, et non rapiet eas quisquam de manu mea.

29. Pater meus quod dedit mihi, majus omnibus est, et nemo potest rapere de manu Patris mei.

30. Ego et Pater unum sumus.

31. Sustulerunt ergo lapides Judæi, ut lapidarent eum.



*Private Counsels.*

J.-J. T.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30. I and *my* Father are one.<sup>4</sup>

31. Then the Jews took up stones again to stone him.

*It was, no doubt, in the morning that the scene in Solomon's Porch took place. This Porch was on the east of the Temple, leading to the Nicanor Gate, and was bounded by the Valley of Jehoshaphat. It would, therefore, be in shadow in the morning, so that Jesus could walk there and teach the people without suffering from the heat of the sun as He would have done in the afternoon. This porch, as we have already stated, had two cloisters formed by two rows of columns; on the side of the Valley of Jehoshaphat it was walled in, and the only openings were small windows at the top of the wall, too high up for anyone to be able to look through them into the Temple. Between this supporting wall, or rampart, and the porch itself, there were shops and stables, in the latter of which were kept the animals destined to be offered in sacrifice. Now, as the space allotted to them was both low and narrow, the merchants who wished to sell their wares encroached on the porch itself, where they could have more room, and it thus became crowded with merchandise, arousing the just indignation of Jesus, to which we shall refer again further on.*



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THE PHARISEE AND THE PUBLICAN





## The Pharisee and the Publican

Saint Luke—Chap. 18

9. Dixit autem et ad quosdam, qui in se confidebant tamquam justi et aspernabantur cæteros, parabolam istam:

10. Duo homines ascenderunt in templum ut orarent, unus Pharisæus, et alter publicanus.

11. Pharisæus stans hæc apud se orabat: Deus, gratias ago tibi, quia non sum sicut cæteri hominum, raptores, injusti, adulteri, velut etiam hic publicanus.

12. Jejuno bis in sabbato; decimas do omnium, quæ possideo.

13. Et publicanus a longe stans nolebat nec oculos ad cælum levare, sed percutiebat pectus suum dicens: Deus, propitius esto mihi peccatori.

14. Dico vobis, descendit hic justificatus in domum suam ab illo, quia omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur.

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



Johanna Chuza.

J.-J. T.





The Wise Virgins.

J.-J. T.

## The Wise and Foolish Virgins

Saint Matthew—Chap. 25

1. Tunc simile erit regnum cœlorum decem virginibus, quæ accipientes lampades suas exierunt obviam sponso et sponsæ.

2. Quinque autem ex eis erant fatuæ, et quinque prudentes;

3. Sed quinque fatuæ acceptis lampadibus non sumpserunt oleum secum,

4. Prudentes vero acceperunt oleum in vasis suis cum lampadibus.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five *were* foolish.

3. They that *were* foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.



The Foolish Virgins.

J. J. T.

5. Moram autem faciente sponso, dormitaverunt omnes et dormierunt.

6. Media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei.

7. Tunc surrexerunt omnes virgines illæ, et ornaverunt lampades suas.

8. Fatuæ autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostræ exstinguuntur.

9. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes et emite vobis.

10. Dum autem irent emere, venit sponsus, et quæ paratæ erant intraverunt cum eo ad nuptias, et clausa est janua.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.



11. Novissime vero veniunt et reliquæ virgines, dicentes: Domine, Domine, aperi nobis.

12. At ille respondens ait: Amen dico vobis, nescio vos.

13. Vigilate itaque, quia nescitis diem neque horam.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

*The wise virgins are waiting in the vaulted passage behind the heavy closed door giving access to the court on the ground floor in which are situated the reception rooms, where the*



*Mary Magdalene at the Feet of Jesus. J.-J. T.*

*wedding banquet is to take place. They have finished singing the nuptial hymns, and, whilst awaiting the coming of the bridegroom, the son of their prince, the gentle yet wise and prudent virgins have fallen asleep. After the excitement of preparing for the bridegroom they are able to give themselves up to repose, for they have placed their lamps, already lit and burning brightly, at their feet. The light from these lamps shines upon the rose leaves with which the floor is strewn and upon the garlands of flowers and fruit with which, according to old-established custom, the sombre walls of the ancestral dwelling are decorated. They can wait without any fear of being taken by surprise, their lamps are full of oil and cannot go out. It is very different with the other virgins, who are returning in the beautiful Eastern night from their fruitless expedition to buy oil. They have lingered by the way to gossip and sing, and to loiter about in the gardens. The shops of those who sold oil were closed; it was late, and they at last realized that they must make all possible haste to return; so we see them, running and laughing, as they come to present themselves at the door of the bridegroom to take their share in the fête. But the*

*bridal procession has already passed in, the door is shut, they that were ready are gone in to the marriage feast, and the places of the poor foolish virgins are given to other friends.*

*The bridegroom said unto them "I know you not."*

*Jesus Wept.*

J.-J. T.

## Jesus Wept

Saint John — Chap. 11

32. Maria ergo, quum venisset ubi erat Jesus, videns eum cecidit ad pedes ejus, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus.

33. Jesus ergo, ut vidit eam plorantem, et Judæos, qui venerant cum ea, plorantes, infremuit spiritu et turbavit se ipsum,

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,



34. Et dixit: Ubi posuistis eum? Dicunt ei: Domine, veni et vide.

35. Et lacrymatus est Jesus.

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

## The Raising of Lazarus

Saint John—Chap. 11

41. Tulerunt ergo lapidem; Jesus autem elevatis sursum oculis dixit: Pater, gratias ago tibi, quoniam audisti me;

42. Ego autem sciebam, quia semper me audis, sed propter populum, qui circumstat, dixi, ut credant quia tu me misisti.

43. Hæc quum dixisset, voce magna clamavit: Lazare, veni foras.

44. Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit eis Jesus: Solvite eum et sinite abire.

45. Multi ergo ex Judæis, qui venerant ad Mariam et Martham, et viderant quæ fecit Jesus, crediderunt in eum.

41. Then they took away the stone from the place where the dead was laid.

And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.



Lazarus.

J.-J. T.



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RESURRECTION OF LAZARUS





## The Prodigal Son

Saint Luke—Chap. 15

11. Ait autem: Homo quidam habuit duos filios,

12. Et dixit adolescentior ex illis patri: Pater, da mihi portionem substantiæ, quæ me contingit. Et divisit illis substantiam.

13. Et non post multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luxuriose.

14. Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse cœpit egere.

15. Et abiit et adhæsit uni civium regionis illius. Et misit illum in villam suam, ut pasceret porcos.

16. Et cupiebat implere ventrem suum de siliquis, squas porci manducabant, et nemo illi dabat.

17. In se autem reversus dixit: Quanti mercenarii in domo patris mei

11. And he said, A certain man had two sons:

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went, and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my



*The Prodigal Son.*

J.-J. T.



abundant panibus, ego autem hic fame pereo!

18. Surgam et ibo ad patrem meum, et dicam ei: Pater, peccavi in cœlum et coram te;

19. Jam non sum dignus vocari filius tuus; fac me sicut unum de mercenariis tuis.

20. Et surgens venit ad patrem suum. Quum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus et osculatus est eum.

21. Dixitque ei filius: Pater, peccavi in cœlum et coram te, jam non sum dignus vocari filius tuus.

22. Dixit autem pater ad servos suos: Cito proferte stolam primam et induite illum, et date annulum in manum ejus et calceamenta in pedes ejus,

23. Et adducite vitulum saginatum et occidite, et manducemus et epulemur;

24. Quia hic filius meus mortuus erat et revixit, perierat et inventus est. Et cœperunt epulari.

25. Erat autem filius ejus senior in agro; et quum veniret et appropinquaret domui, audivit symphoniam et chorum,

father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23. And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.



*Steps Leading to the Tombs of the Kings.* J.-J. T.

26. Et vocavit unum de servis, et interrogavit quid hæc essent.

27. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit.

28. Indignatus est autem et nolebat introire. Pater ergo illius egressus cœpit rogare illum.

29. At ille respondens dixit patri suo: Ecce tot annis servio tibi, numquam mandatum tuum præterivi, et numquam dedisti mihi hœdum, ut cum amicis meis epularer;

30. Sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum.

31. At ipse dixit illi: Fili, tu semper mecum es, et omnia mea tua sunt;

32. Epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat et revixit, perierat et inventus est.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.



*The Tribunal.*

J.-J. T.



We may, perhaps, assume that the parables of Jesus were not all made up entirely on the occasion of their being related, but that He quoted, to enforce the teaching of the moment, some incident of local occurrence, so well known to every one, that it was sure to appeal forcibly to the minds of His hearers. The details given in the parable under notice lead us to suppose that the "certain man who had two sons" lived in the north of Galilee. The districts to the south of the ancient Panium, which later became Cæsarea Philippi, are extremely fertile, and in addition to the goats and sheep, common to all mountainous countries, they support large herds of cattle, which require far better grazing grounds. Hence the mention of the fatted calf in the Gospel narrative. Moreover, the ease with which the prodigal son got away is explained by the near neighbourhood of the maritime cities of Tyre and Sidon, where the sight of ships going and coming in was an ever-present temptation to the taking of distant voyages. No doubt, one of these vessels took the truant to Alexandria or some port of Cyrenaica, or of Tripoli, where it was neither against law nor custom to keep herds of swine, and where he had every facility for debauchery, but, at the same time, was not



*The Return of the Prodigal Son.*

J.-J. T.

too far away from his home for him to return to it on foot.

The husks referred to in the sacred text were probably the fruit of the carob-tree, which belongs to the leguminous or food-bearing group, and is met with in considerable numbers throughout Syria and Egypt, occurring also as far west as Italy and Spain. In the last named country this tree is called the *Algaroba*, a translation of the Chaldean "*Kharoub*" or carob. It is also sometimes spoken of as the Egyptian fig or Saint John the Baptist's bread-tree, the last name being doubtless given to it because the Forerunner of Our Lord is supposed to have eaten the fruit.

The pods of the Oriental variety of the carob-tree are about 6 inches long by from 2 to 2 and a half inches broad; they contain a kind of whitish pulp with a sweet but insipid flavour, and they are still used as food for cattle, as they were in the time of Jesus Christ.

They are, however, also eaten by the very poor, and being obliged to have recourse to them is considered a great hardship, which explains the choice of this detail in the parable of the prodigal son, as an illustration of his extreme destitution.



## The Evil Counsel of Caiaphas

Saint John — Chap. 11

47. Collegerunt ergo pontifices et Pharisei consilium, et dicebant: Quid facimus, quia hic multa signa facit?

48. Si dimittimus eum sic, omnes credent in eum; venient Romani et tollent nostrum locum et gentem.

49. Unus autem ex ipsis, Caiphas nomine, quum esset pontifex anni illius, dixit eis: Vos nescitis quidquam,

50. Nec cogitatis, quia expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the peo-

ple, and that the whole nation perish not.



*Jesus on His Way to Ephraim.*

J.-J. T.



51. Hoc autem a semetipso non dixit; sed quum esset pontifex anni illius, prophetavit, quod Jesus moriturus erat pro gente,

52. Et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum.

53. Ab illo ergo die cogitaverunt, ut interficerent eum.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

## Jesus on His Way to Ephraim

Saint John—Chap. 11

54. Jesus ergo jam non in palam ambulabat apud Judæos, sed abiit in regionem juxta desertum, in civitatem, quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

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*The district near the wilderness called Ephraim, to which Our Lord retired, is said to be situated near Djifneh, in the wild, shut-in mountain group bordering the Valley of Ain-el-Aramiyeh, beyond which are the curious and interesting ruins of Shiloh. True harbours of refuge, the gorges and ravines, dominated by all but inaccessible mountains, clad with luxuriant verdure, can only be reached by paths suitable to goats. At day-break the smoke from secluded mountain homes can be seen, crowning the summits of the hills, whilst, deep down in the valleys, where the vegetation is denser, the morning mist still hovers. There, amongst the countless clumps, I had almost said the thickets, of pink cyclamen, Jesus could easily have found the refuge He sought. It is easy to understand the reasons for His retirement; the exasperation of the Jews against Him was such that His life was in danger, and He had not yet finished His work, or, to quote His own words, "His hour had not yet come," and it did not suit Him to expose Himself needlessly to a violence to which it was not His intention to submit.*



An Armenian.

J.-J. T.



## THE EVIL COUNSEL OF CAIAPHAS





## Suffer the Little Children to Come unto Me

### Saint Mark — Chap. 10

13. Et offerebant illi parvulos, ut tangeret illos. Discipuli autem comminabantur offerentibus.

14. Quos quum videret Jesus, indigne tulit et ait illis: Sinite parvulos venire ad me, et ne prohibueritis eos: talium enim est regnum Dei.

15. Amen dico vobis: Quisquis non receperit regnum Dei velut parvulus, non intrabit in illud.

16. Et complexans eos et imponens manus super illos, benedicebat eos.

SANCT. LUC. — C. 18

15. Afferebant autem ad illum et infantes, ut eos tangeret. Quod quum viderent discipuli, increpabant illos.

16. Jesus autem convocans illos dixit: Sinite pueros venire ad me, et nolite vetare eos; talium est enim regnum Dei.

17. Amen dico vobis: Quicumque non acceperit regnum Dei sicut puer, non intrabit in illud.

13. And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put *his* hands upon them, and blessed them.

SAINT LUKE — CH. 18.

15. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.



*A Typical Jew of Jerusalem.*

J.-J. T.





*Suffer the little Children to come unto me.*

J.-J. T.

Jesus is about to pass by; the fame of His benevolent works has gone before Him; everybody knows how kindly He receives all who come to Him. Sick children are brought to Him to be healed of their sufferings, those who are well, that He may touch them and thus preserve them from all future ill. In Palestine, the women take their children to market and everywhere else with them, and, on hearing that the Master was to pass by, they hastened to Him in great numbers, carrying their little ones. Crowds drew other crowds, and very soon the road would doubtless have been blocked up, making circulation impossible, so the disciples interfered, rebuking and driving back the mothers whose cries and supplications gave a certain appearance of disorder to the scene. But Jesus shewed Himself indulgent to the popular enthusiasm; He was always good to everybody, and all who had come to Him went away healed, or rejoicing in the blessings they knew would for long afterwards accrue to them through the touch of the Prophet. The words of the text: "indigne tulit," or much displeased, shew that the roughness of the disciples greatly vexed Our Lord and made Him very angry with His followers. It always grieved Him to find Himself so little understood even by His disciples, and He sometimes said to them: "Ye know not what manner of spirit ye are of."





Zacchæus in the Sycomore Tree.

J.-J. T.

## Zacchæus in the Sycomore Tree

Saint Luke—Chap. 19

1. Et ingressus perambulabat Jericho.
2. Et ecce vir nomine Zachæus, et hic princeps erat publicanorum et ipse dives.
3. Et quærebat videre Jesum, quis esset, et non poterat præ turba, quia statura pusillus erat.
4. Et præcurrens ascendit in arborem

1. And *Jesus* entered and passed through Jericho.
2. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.
3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4. And he ran before, and climbed up



sycomorum, ut videret eum, quia inde erat transiturus.

5. Et quum venisset ad locum, susiciens Jesus vidit illum, et dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere.

6. Et festinans descendit, et excepit illum gaudens.

7. Et quum viderent omnes, murmurabant dicentes, quod ad hominem peccatorem divertisset.

8. Stans autem Zachæus dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus, et si quid aliquem defraudavi, reddo quadruplum.

9. Ait Jesus ad eum: Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahæ.

10. Venit enim Filius hominis quærere et salvum facere quod perierat.

into a sycomore tree to see him: for he was to pass that *way*.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down, for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.



*The Valley of the Kedron near Mar-Saba.*

J.-J. T.

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*The sycomore tree is held in high esteem in Palestine, where it may, so to speak, be called a privileged tree. Near villages, towns and wayside resting-places, specimens may be seen which have grown in the course of years to colossal proportions. They keep their foliage till the winter is far advanced, and travellers rest beneath their shade or friends meet together under them for the interminable discussions Orientals are so fond of. The branches begin low down, almost close to the ground, so that it is easy to climb up and sit amongst them. This rendered it a very simple matter for Zacchæus to overlook the crowd and watch the passing by of Him Who had drawn it together.*

## The Healing of the Two Blind Men at Jericho

Saint Matthew — Chap. 20

29. Et egredientibus illis ab Jericho, secuta est eum turba multa,

30. Et ecce duo cæci sedentes secus viam audierunt, quia Jesus transiret, et clamaverunt dicentes: Domine, miserere nostri, fili David.

31. Turba autem increpabat eos, ut tacerent. At illi magis clamabant dicentes: Domine, miserere nostri, fili David.

32. Et stetit Jesus et vocavit eos, et ait: Quid vultis ut faciam vobis?

33. Dicunt illi: Domine, ut aperiantur oculi nostri.

34. Misertus autem eorum Jesus tetigit oculos eorum, et confestim viderunt, et secuti sunt eum.

29. And as they departed from Jericho, a great multitude followed him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.



A Sadducee.

J.-J. T.

*There is nothing now left of Jericho but its site and a few ruins. The houses having been built of stones and mud, the rain has washed away the latter, leaving the former only, which gradually became scattered round about. The foundations have, however, in many cases remained, and, with patience and care, a considerable portion of the town can be made out, with the remains of aqueducts, the beginnings of bridges, etc. The spring which Elisha "healed" too, with the streams which flow from the mountain, still yield a plentiful supply*





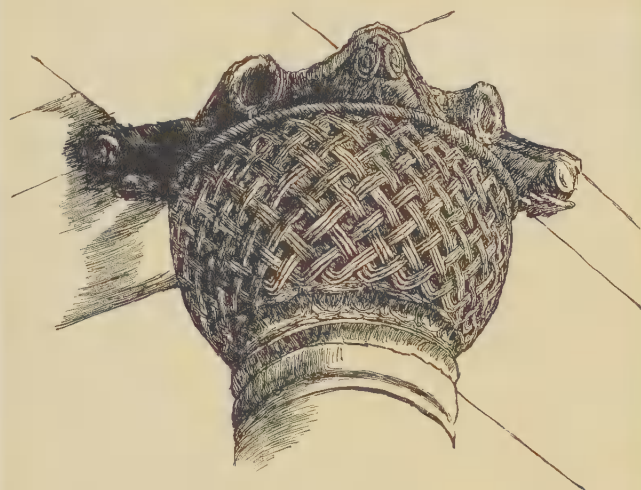
*The Healing of the Two Blind Men at Jericho.*

J.-J. T.

of water for the needs of a large and important town. The soil is very fertile, and we can well understand the ancient renown of the city of Jericho, the name of which signifies "the place of fragrance."

The scene described in the Gospel as taking place at Jericho resembled greatly many another related in the sacred text. As we have already stated, beggars collected in preference beside the main roads of traffic as they were more likely to receive liberal alms there than elsewhere. These two blind men, guessing from the crowds attending Him, that the Prophet was about to pass by, cried out to attract His attention and get Him to heal them. Jesus, as was His wont, was occupied in teaching the people, and did not at first appear to perceive what was required of Him; the bystanders, therefore, annoyed by the noise the men were making, which prevented them from hearing the words of the Teacher rebuked them, telling them to hold their peace. But they only cried out the more, and in the end their prayer was granted.

# HOLY WEEK



*Capital from the El-Aksa Mosque.*

J.-J. T.





# HOLY WEEK

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## PREFACE

WE have now reached an especially anxious period of the life of Jesus. It is not yet that of the grand dramas of the Passion, but it is their Prelude, and they are ushered in by an inquietude baffling description, such as is felt in the oppressive stillness heralding some grand convulsion of nature.

A vague murmur gradually begins to make itself heard, increasing as it gathers about the person of the Master. The very triumph of *Palm Sunday*, with which *Holy Week* opens, is not free from terror, for from the feverish fickleness of the crowd one cannot but feel that their enthusiasm has no real foundation; and, moreover, one foresees how this hour of triumph will weigh against Him in the balance with the enemies of the Lord, for it will be looked upon by them as a defiance.

When we recalled certain hours of the *Holy Childhood*, they presented, in spite of an occasional prophetic gloom, a series of quietly attractive scenes taking place in well-beloved, congenial surroundings, and combining all the poetry of ancient legend whilst retaining the stamp of truth.

Then, again, when we passed on to the *Ministry*, the subjects treated were set in a framework of Jewish life in which Jesus moved as a reformer, and which I felt bound to describe with considerable fulness. The active life led by Jesus gave me, moreover, an opportunity for traversing the whole of the deeply interesting and picturesque country which was the scene of His public career, and the characteristics of which are so well reflected in all their ideal simplicity in His discourses, interspersed as they are with parables and life-like metaphors.

Now, however, when the hour of the last scene is approaching, it is about the Temple, the centre of a confused and menacing agitation, that the events of the Saviour's life are to group themselves.

In fact, to consummate His mission, Jesus had to approach the unique focus whence radiates, for the people of Israel, the whole of their religious life. There were to be struck the last grand blows; there was to be prepared the supreme catastrophe. A divine reformer, Jesus came to attack that jealous aristocracy which arrogated to its own profit a monopoly of all doctrinal influence. He would apparently be beaten in the conflict, but this defeat of a day would be the starting-point of a final victory, and the glory shed on His last hours by His presence in Jerusalem would mightily aid in the diffusion of the truth.



Jerusalem and the Temple were, therefore, what I had to represent in addition to the data peculiar to each separate scene. I have done my best, carefully rendering in several pictures the general aspect and internal organization of that citadel of the very spirit of Judaism with all its devotion to formalism and to the letter of the law.

I have, moreover, endeavoured to bring out the characteristic modification which the facts recorded appear to indicate as having taken place in the state of mind of Jesus Himself.

No doubt that which He now willed, He had always willed, but He had not always manifested His will in the same manner. When He for the first time lends Himself to a popular demonstration; when He opens communications with the Gentiles; when, acting on His own authority alone, He cast out of the Temple those that bought and sold; when He openly predicted the destruction of the sacred edifice without which Jewish worship could no longer be carried on; when, lastly, He publicly attacked the sacerdotal caste, pitilessly scourging the hypocritical scribes and Pharisees and calling them a generation of vipers, does not His conduct seem to be instinct with an unusual audacity, which would appear to aim at precipitating events?

In his external appearance, also, a certain change has passed over Jesus. His personality now manifests itself under a different aspect, and I have endeavoured to bring this out in my work, by accentuating the sombre and mysterious purpose conveyed by His acts in the last period of His life.

I have endeavoured to shew the toils gradually closing in around Him; the tragic fate approaching more and more nearly, and becoming inevitable in such a manner that the action of Judas, with which this portion of my work closes, and which connects it with the series of scenes to follow, should seem to the spectator to take place exactly at the right point for the *dénouement* of a situation which had become impossible, so that the approaching *Passion* had long been shadowed forth and explained beforehand.

By this means I have hoped to remain faithful to historic truth and to give a legitimate interpretation to the accounts of the Evangelists, which, as is well known, has been my chief aim throughout this work.



*Capital from the El-Aksa Mosque.*

J.-J. T.

THE FIRST FOUR DAYS  
OF  
HOLY WEEK

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PALM SUNDAY

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The Foal of Bethphage

Saint Matthew—Chap. 21

1. Et quum appropinquassent Jerosolymis et venissent Bethphage ad montem Oliveti, tunc Jesus misit duos discipulos,

2. Dicens eis: Ite in castellum, quod contra vos est, et statim invenietis asinam alligatam et pullum cum ea; solvite et adducite mihi.

3. Et si quis vobis aliquid dixerit, dicite, quia Dominus his opus habet, et confestim dimittet eos.

4. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam dicentem:

5. Dicite filiæ Sion: Ecce Rex tuus venit tibi mansuetus, sedens super asinam et pullum filium subjugalis.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.



*The Foal of Bethphage.*

J.-J. T.

### Saint Mark — Chap. 11.

4. Et abeuntes invenerunt pullum ligatum ante januam foris in bivio, et solvunt eum.

5. Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum?

6. Qui dixerunt eis sicut præceperat illis Jesus; et dimiserunt eis.

7. Et duxerunt pullum ad Jesum, et imponunt illi vestimenta sua; et sedit super eum.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosening the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

## Saint Luke—Chap. 19

29. Et factum est, quum appropinquasset ad Bethphage et Bethaniam, ad montem, qui vocatur Oliveti, misit duos discipulos suos,

30. Dicens: *Ite in castellum, quod contraest; in quod introeuntes invenietis pullum asinæ alligatum, cui nemo umquam hominum sedit; solvite illum et adducite.*

31. Et si quis vos interrogaverit: Quare solvitis? sic dicetis ei: Quia Dominus operam ejus desiderat.

32. Abierunt autem qui missi erant, et invenerunt, sicut dixit illis, stantem pullum.

33. Solventibus autem illis pullum, dixerunt domini ejus ad illos: Quid solvitis pullum?

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30. Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32. And they that were sent went their way, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?



*The Procession on the Mount of Olives.*

J. J. T.



34. At illi dixerunt: Quia Dominus eum necessarium habet.

35. Et duxerunt illum ad Jesum, et jactantes vestimenta sua supra pullum, imposuerunt Jesum.

To indicate Bethphage the Latin text of Saint Matthew uses the word *castellum*, which would imply a village with its castle or tower of defence. In fact, the sanctuary of Bethphage, which has now been identified as marking the spot where Jesus mounted the colt, is situated at the base of a mount, the summit of which is covered with very numerous fragments of pottery, a characteristic peculiarity of sites formerly inhabited. Moreover, this lofty spot above Bethany, from which can be seen the declivities sloping down to the Dead Sea, with the valley leading to Herodium and to Bethlehem, with all the districts on the south of Jerusalem, must, in virtue of its remarkable position, have constituted an important strategic point. It must, in fact, have been a stronghold of war; hence the choice of the name of *castellum* to designate the village of Bethphage.

We are completely in the dark as to which disciples were chosen to go and fetch the ass and her foal to Bethphage; all manner of conjectures have been hazarded, but not one with any foundation in fact. All we know is that the Master's instructions with regard to them were very precise; He was anxious to spare His messengers all difficulty, and

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.



*The Procession of the Apostles.*

J.-J. T.

told them what they were to answer in the very probable event of the owner of the two animals protesting against their being taken. "Say ye that the Lord hath need of them," words which very clearly indicate the character Jesus intended to give to His triumphal entrance into Jerusalem. He is the Lord Who has a right of ownership in all the possessions of man and He exercises this right with discretion.

It is noteworthy that on comparing the text of the various Evangelists, we find three of them, Saint Mark, Saint Luke and Saint John, speaking of a colt only, whilst Saint Matthew mentions an ass and a colt. The words of Saint Luke, however, in chap. 19, verse 30, put us on the track of a perfectly natural explanation. The colt had never yet been mounted, and, therefore, there might be some fear that it would be restive, so they took its mother with it. Still, Saint Matthew certainly expresses himself rather strangely in this matter, for he says: "And (they) brought the ass and the colt and put on them their clothes and they set him thereon." On which of the two does Saint Matthew mean that the Lord was set? On their clothes on one of the two animals, or first on one and then on the other? After

*what we have just said, the latter hypothesis is not tenable, but, then, why should the garments have been put on both? And, moreover, what a singular mode of expression is that of Saint Matthew! Strauss thinks it a good opportunity for holding the Evangelist up to ridicule, claiming that he made Jesus Christ ride on two animals at once, whereas the difficulty is really of the slightest, admitting of three or four quite acceptable explanations.*

## The Procession on the Mount of Olives

### Saint Luke—Chap. 19

37. Et quum appropinquaret jam ad descensum montis Oliveti, cœperunt omnes turbæ discipulorum gaudentes laudare Deum voce magna super omnibus, quas viderant, virtutibus,

38. Dicentes: Benedictus, qui venit rex in nomine Domini; pax in cœlo et gloria in excelsis.

39. Et quidam Phariseorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos.

40. Quibus ipse ait: Dico vobis, quia hi si tacuerint, lapides clamabunt.

37. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.



*Path on the Mount of Olives.*

J.-J. T.

### SANCT. MATTH.—C. 21

8. Plurima autem turba straverunt vestimenta sua in via; alii autem cædebant ramos de arboribus et sternebant in via.

### SAINT MATTHEW—CH. 21

8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.



9. Turbæ autem, quæ præcedebant et quæ sequebantur, clamabant, dicentes: Hosanna filio David, benedictus qui venit in nomine Domini, hosanna in altissimis.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

## Jesus Wept

Saint Luke—Chap. 19

41. Et ut appropinquavit, videns civitatem flevit super illam, dicens:

42. Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi; nunc autem abscondita sunt ab oculis tuis.

43. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique,

44. Et ad terram prosternent te et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuæ.

41. And when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.<sup>5</sup>

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.



"Jesus Wept"

J.-J. T.

## The Procession in the Streets of Jerusalem

Saint Matthew — Chap. 21

10. Et quum intrasset Jerosolymam, commota est universa civitas dicens: Quis est hic?

11. Populi autem dicebant: Hic est Jesus propheta a Nazareth Galilææ.

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

*The streets of Jerusalem are nearly all steep, being built along the flanks of the four hills on which the town is situated. These hills have been worked as quarries from the very earliest times, first for the construction of the Temple and then for the walls surrounding the suburbs round about Mount Sion and Mount Moriah. For the various palaces erected between the time of David and that of Herod, which were built with great lavishness of material, these same quarries were drawn upon, so that beneath the courts of the Temple, and, indeed, under the whole of the town of Jerusalem, are vast subterranean spaces, which may be said to bear a distant resemblance to the catacombs of Paris. All these underground vaults and passages were utilized in*



*The Procession in the Streets of Jerusalem.*

J.-J. T.

*times of war and also during the risings so frequent at Jerusalem during the latter days.*

*At the present day the only caves that can be identified are those known as the Tombs of the Kings, the entrance to which is near the Gate of Damascus; but that the other quarters of the town also had their subterranean grottoes has been abundantly proved in the course of the excavations necessitated by all the rebuilding which has been going on.*

*The Mishna tells us that Jewish women retired to caves beneath the Temple for the birth of their children, and that the little ones born in them were brought up in these retreats until they were seven, or, according to other accounts, even thirteen years old.*



The custom had originated in memory of the Captivity in Egypt, during the beginning of which the women of Israel used to withdraw for their confinement to the Desert, in the hope of saving their offspring from death; but the Egyptians having noticed this, the mothers resorted to hiding their babies in subterranean refuges. In commemoration of this fact, and of the wonderful way in which the children thus hidden throve under the direct protection of God, it became usual to dedicate a certain number of the boys, brought up as described above, to the service of the Temple. They appeared at the various ceremonies, contributing by their presence to the éclat of the services.

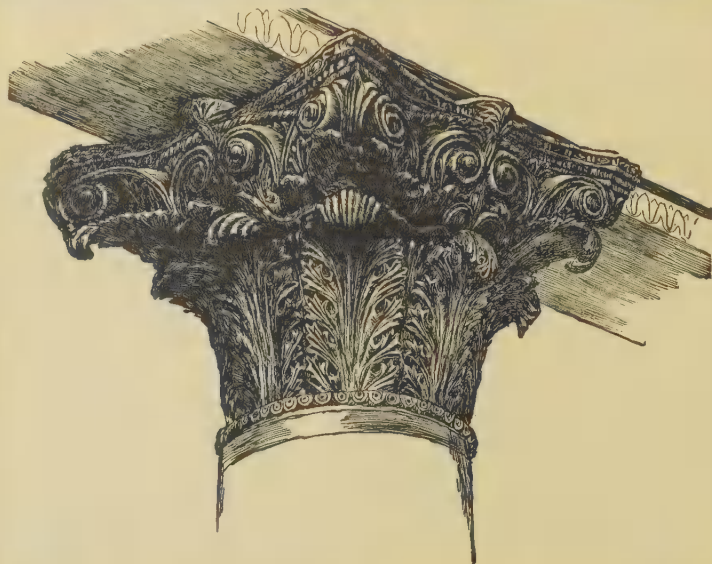
The soil of Jerusalem is at the present time far loftier than it was in former days, and the reason is not far to seek. Ever since its early days as a stronghold of the Jebusites, that is to say, for some three thousand years, materials of every descrip-

tion, with the necessary provisions of all manner of kinds for its inhabitants, have been pouring in whilst nothing has ever been taken out again, with the result that perfect mountains of filth and rubbish have been piled up here and there, serving as a foundation for the later buildings. These hills grew, in fact, to such a height, especially after the sieges and sackings to which the Holy City was subjected, that they are now loftier than the walls, and, on the side known as the Jewish quarter, they project beyond it and eject their surplus rubbish upon the slopes of Ophel.



Out-Buildings of the Armenian Convent at Jerusalem.

J.-J. T.



Capital from the El-Aksa Mosque.

J.-J. T.

## The Multitude in the Temple

(THE CHILDREN CRYING HOSANNA!)

Saint Matthew—Chap. 21

12. Et intravit Jesus in templum Dei. . . .

15. Videntes autem principes sacerdotum et scribæ mirabilia quæ fecit, et pueros clamantes in templo et dicentes: Hosanna filio David, indignati sunt

16. Et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utiquè; numquam legistis: Quia ex ore infantium et lactentium perfecisti laudem?

12. And Jesus went into the temple of God. . . .

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?



*Yemenites of Jerusalem.*

J.-J. T.

*The Temple was entered from the right and worshippers went out again on the left. The orientation of the Temple being from west to east, the right half of it was on the south and the left on the north. It was, therefore, possible to go in by the door at the northwest angle and leave again by that on the northeast corner, after having gone twice round the temple. To reach it from the town, therefore, Jesus must necessarily have passed over the so-called Xystus Bridge on to which opened the Royal Porch on the south of the*

*Temple. This Porch or gallery which had recently been completed by Herod, consisted of five naves formed by four rows of Corinthian columns; there were one hundred and sixty of these columns, and in the centre, to uphold the cupola, were four thicker columns which four men together were scarcely able to encircle with their arms. This part of the Temple was shady throughout the day, and was, therefore, much resorted to by the people; the Pharisees preferred it as did the Sadducees and other sects, each of which had its doctors*





*The Multitude in the Temple.*

J.-J. T.

and its preachers who drew around them a crowd of adepts. It was, moreover, a convenient spot for watching what was going on in the Court of the Gentiles, a considerable portion of which is situated between the Royal Porch and the balustrade of the Chel, or the little rampart, already described, surrounding, as we have explained, the buildings of the actual Temple. Here might be seen this or that celebrity, this or that fashionable doctor or teacher surrounded by his disciples, the crowd of lookers-on gathering wherever the interest of the moment happened to be concentrated.

The Porch most frequented after that called by the Greeks the Naos Basilica was the one named after Solomon, for which Jesus seemed to have a special affection. It was situated, as is well known, on the east of the Temple in front of the Nicanor Gate; it had two rows of columns, so that there was some shade to be found in it, especially in the morning until noon. It would, therefore, be in these two portions of the sacred building that the crowds would gather; the children brought up and employed in the Temple would join them and the multitude would be swelled by all the strangers who came to admire the new buildings and to worship in them in accordance with the requirements of the law.



## MONDAY

**The Chief Priests Take Counsel Together**

(TO DESTROY JESUS)

Saint Mark — Chap. 11

*The Chief Priests take counsel together.*

J.-J. I.

18. Quo audito principes sacerdotum et scribæ quærebant quomodo eum perderent; timebant enim eum, quoniam universa turba admirabatur super doctrina ejus.

18. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

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*The triumphal procession had passed by, quiet had been restored to the Royal Porch, for the crowd had gone after Jesus, and none were left but a few groups of the usual frequenters*



of the colonnades, such as the doctors and their attendants of various sects, amongst whom Pharisees predominated. It was easy enough for them to convince themselves of the growing importance of the Nazarene, for tidings, and indeed, fresh sounds of excitement reached them

from the town and its environs every moment, confirming the signification of the events of which they had all just been witnesses. There was no doubt that the resurrection of Lazarus had forcibly appealed to the imagination of all, kindling the hopes of every one, so that the official authorities were beginning to find themselves at the mercy of every caprice of the new Prophet. Now, from the first He had shewn little favour to the Pharisees, and they might, therefore, well fear that He would not hesitate to make a dead set against their influence. There was, then, no time to be lost; they must have done with this man. The secret meeting in the house of Caiaphas was known, its probable results were commented on, and what would be the best measures to take to counteract this increase of popular favour were eagerly discussed. As for Jesus Himself, all He did on that day was to pass through the Temple, which He entered from the town and left by the Susa Gate, which was later, notably in the time of the Saracens, corruptly called the Golden Gate. Then, traversing the Valley of Jehoshaphat, He was able, by climbing obliquely the Mount of Olives, to make His way to Bethany, where, no doubt, He lived until the following Thursday. However that may be, we shall leave Him no more, and the Gospel will give us details as numerous as they are precious on this last period of His life on earth. It will shew Him going to the Temple sometimes before daybreak, spending long hours there, and only returning home at nightfall. It will explain to us every act of His, however apparently trivial, in every hour, nay, every minute; enable us to listen to His discourses; will invite us to receive



Members of the Tribunal.

J. J. T

His supreme admonitions, given in the addresses which became ever more and more frequent. In a word, the Gospel will initiate us into all the mystery of those last days which were to end with the greatest event in the history of the human race.



## The Accursed Fig-Tree

Saint Matthew—Chap. 21

18. Mane autem revertens in civitatem esuriit.

19. Et videns fici arborem unam secus viam venit ad eam, et nihil invenit in ea nisi folia tantum, et ait illi: Numquam ex te fructus nascatur in sempiternum. Et arefacta est continuo ficulnea.

20. Et videntes discipuli mirati sunt, dicentes: Quomodo continuo aruit?

21. Respondens autem Jesus ait eis: Amen dico vobis, si habueritis fidem et non hæsitaveritis, non solum de ficulnea facietis, sed et si monti huic dixeritis: Tolle et jacta te in mare, fiet.

22. Et omnia quæcumque petieritis in oratione credentes, accipietis.

18. Now in the morning as he returned into the city, he hungered.

19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it,

Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20. And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to

the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.



*A Fig-Tree in the Valley of Hinnom.*

J.-J. T.

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*Judæa is the land of the fig-tree, and throughout the whole year its foliage beautifies the lower districts of the valleys near the springs and watercourses. On the slopes of the mountains,*



*The Accursed Fig-Tree.*

J.-J. T.

too, the fig-trees make patches of shade in the fields of wheat and barley, and even on the mountain tops they occur amongst the olives, to bear witness to the ownership of man and to the wealth of cultivation throughout the entire country. Travellers recognize three varieties of the fig-tree in Judæa, and these three are also referred to in the Talmud. First, there are the black or white figs, which are ripe in the month of June; then, the summer figs, which ripen in August, and it was doubtless beneath a tree of this second kind, during the time of vintage, that Jesus first saw Nathanael, when one look from Him changed his very soul. Lastly, there are the long-shaped violet figs which remain on the trees all the winter and are not gathered till the spring. Most of these trees, if they are sheltered from the wind, retain their foliage throughout the bad season unless the winter should be unusually severe, and the fig-tree of Egypt, thanks to the exceptional climate of the Delta, and the constant humidity of the soil, sometimes yields seven crops in one year.





*Christ Driving Out Them That Sold in the Temple.*

J.-J. T.

## Christ Driving Out Them That Sold in the Temple

Saint Matthew—Chap. 21

12. Et intravit Jesus in templum Dei, et ejiciebat omnes vendentes et ementes in templo, et mensas numulariorum et cathedras vendentium columbas evertit,

13. Et dicit eis: Scriptum est: Domus mea domus orationis vocabitur; vos autem fecistis illam speluncam latronum.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.



We have already said a few words on the circumstances which led to this action of Jesus, an action apparently violent, but in reality quite natural. Between Solomon's Porch and the outer wall of the Temple on the eastern side, there was a certain space set apart for the animals to be offered up in sacrifice. It was from this space, after a first selection had been made, that they were taken to the Priests whose duty it was to examine them carefully according to rigidly prescribed rules, when they were led to the sheep-pool to be purified. In the space above referred to, which was a kind of long narrow passage, there were beneath the portico a number of little vaulted rooms resembling the shops in a bazaar, where congregated the buyers, money-changers and merchants. The premises, however, soon became too small, and the traders in animals gradually encroached on the other portions of the Temple. To begin with, the money-changers, going up a few steps, took their stand on the right and left of Solomon's Porch, others imitated their example, and soon the entire colonnade was invaded, especially at the time of the great festivals. Nor did the abuse end there; even the Court of the Gentiles was in its turn invaded and defiled by the animals bought and sold in it. Now, this court was paved with large polished stones with a slope managed, as already explained, so as to receive rain water and conduct it to the cisterns. The water in the cisterns of the Temple, must, therefore, have been contaminated by impurities, whilst the silence of the sacred precincts was broken by all the confused noises of the market. Preaching, prayer and quiet meditation were all alike impossible; the state of things was scandalous; no one could now retire to the cool shade of the Temple in the morning, for it was then that the traffic was at its height. Everyone realized the abuses resulting from the deplorable invasion; but no one had the courage to take the initiative in trying to put a stop to it. Jesus alone, with the authority which radiated forth from His personality, could have hoped to bring such an attempt to a successful issue.



Jewish Children.

J.-J. T.

He took off a kind of girdle, made of rope, which He wore round His robes, twisted it into a sort of scourge and used it as a whip to drive out them that sold. Behind Him in procession followed His disciples who, amidst great confusion, gradually cleared out the purchasers, till the portico was restored to its original tranquillity.

There can be no doubt that everybody except the merchants themselves, who were thus unceremoniously hustled out with their goods and chattels, was very glad of this successful measure of repression; the people could not fail to appreciate the fact that the healthiness of the Temple had gained greatly in every way; whilst the cleansing of the porticoes and their restoration to tranquillity were of paramount importance to them as the spots sacred to religious worship. Moreover, the purification of the waters of the cisterns; the restoration of the place set apart for the teaching of the prophets; the return of sanctity to the holy spot; in a word, everything combined to make the intervention of Jesus peculiarly opportune. The High Priests alone, the exalted officials of the Jewish nation, on whom had devolved the right of organizing the police of the Temple, were hurt at the initiative being thus taken out of their hands, feeling that it was of the nature of a reproach

to them. This view will come out clearly presently when they will go in a body to seek Jesus and demand of Him "by what authority doest Thou these things and who gave Thee this authority?" Furious as they already were at the ever-growing influence of Jesus, they could not pardon Him for an act of authority of such signal impressiveness and in such direct opposition to what they looked upon as their own rights.

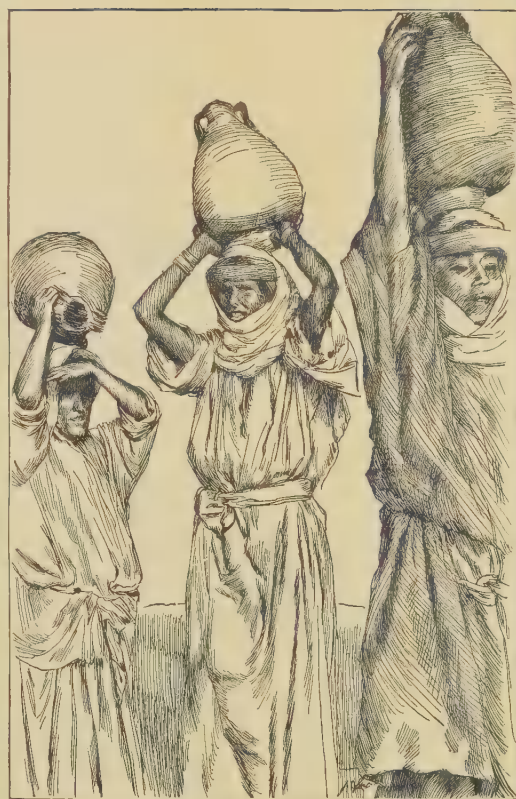
## Jesus Forbids the Carrying of Vessels through the Temple

Saint Mark—Chap. 11

16. Et non sinebat ut quisquam transferret vas per templum.

16. And would not suffer that any man should carry *any* vessel through the temple.

Jesus, having undertaken to restore order in the House of His Father, did not content Himself with the first sweeping reform just described. Yet another abuse had crept in: namely, the crossing of the Temple with various vessels in which to fetch water more conveniently than by going round. To understand more clearly how this custom came to be introduced, what has already been said about the system of the water supply of Jerusalem must be borne in mind. We know, indeed we have just repeated, that all those portions of the Temple open to the sky were paved with polished stones and, in some parts, with many-coloured marbles intended to receive rain water and take it to the cisterns or reservoirs. These reservoirs were numerous, and were much frequented by the women of the town, who flocked to them to draw water for their domestic needs. Besides rain water these reservoirs received the water from the sealed fountain on the further side of Bethlehem and Etam, beyond the Wady Urtas. The water from Solomon's Pools was also diverted to them by means of the aqueducts already referred to. The reservoirs thus fed were celebrated, and their water was much sought after on account of its freshness and purity; the people, however, preferred to draw it from the cisterns adjoining the Temple to going to fetch it from outside the town at Amygdalum, or in the reservoirs of the Valley of Gihon. This was the cause of the perpetual going and coming which destroyed the retirement of the Temple. It was not, however, the only one, for all those who wished to go to any place beyond the Temple preferred taking a short cut through it to going round the whole of the vast enceinte, which would have involved a very wide détour.



Women of Geba, Samaria.

J.-J. T.





Jesus forbids the carrying of vessels through the Temple.

J.-J. T.

*The same kind of thing may often be seen in Italy, in the Duomo of Florence, for instance, where bakers, porters and workmen pursuing their various avocations cross the sacred building to avoid going round by the road and to enjoy being in the shade for a moment or two. But Jesus could not bear to look on at such an abuse; He therefore forbade everyone to cross the Temple carrying loads, so as to restore to the consecrated spot the quiet and seclusion which rightly belonged to it.*

*At the present day it is still forbidden to cross the Haram, as the site of the Temple is now called, but the Pasha of Jerusalem has made an exception in favour of the sisters of Saint Vincent de Paul, for he is full of admiration for the charitable zeal which leads them to go from hospital to hospital throughout the town, ministering without distinction to all sufferers whether Christian or Moham-  
medan.*

## The Healing of the Lame in the Temple

Saint Matthew—Chap. 21

14. Et accesserunt ad eum cæci et claudi in templo, et sanavit eos.

14. And the blind and the lame came to him in the temple; and he healed them.

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*The scene referred to in the Gospel must have taken place in the Court of the Women about seven o'clock in the morning, beyond the shade where the crowd is massed in my picture. There could have been none but Jews present, for to reach this court it was necessary to pass*



through the Chel or terrace surrounding the actual buildings of the Temple to which, as is well known, Gentiles were not admitted. The Temple at this early hour is full of the poor; the rich with their wide phylacteries and their gorgeous fringes will arrive later. In the distance can be seen the semi-circular steps of the Degrees, or Psalms, at the base of which devotees danced with torches in their hands at the ceremony of water-pouring at the Feast of Tabernacles. Originally this Festival was celebrated by a mere procession; but later, with a view to making it more impressive, specially decorated torches were introduced, and, as with



*The Healing of the Lame in the Temple.*

J.-J. T.

all such customs, abuses gradually crept in. The Talmud refers to certain eccentricities of behaviour which drew considerable attention on those who practised them. Ben Focades, for instance, boasted of the extraordinary leaps he took at the celebrations of festivals. We are also told that Ben Simon ben Lakist danced whilst juggling eight golden torches at once without letting them touch each other or dropping a single one. He bent his knees, linked his thumbs together, turned a somersault, and with a rebound stood once more upright, which reads, as will strike everyone, like a description of some modern acrobat's dangerous feats. In these festivals, moreover, if we are to believe the Talmudic accounts, there were singers who did wonderful things with their voices: a certain Higros, we are told, had an immense variety of melodies in his repertory, and, by putting his thumb in his mouth as he sung, he produced



such extraordinary modulations of sound, that his brother Priests held their heads in both hands in their astonishment. This may be quoted as an example of the silly, futile way in which the people exaggerated, giving to the slightest detail an undue importance which in the end acquired the force of a law.

## Jesus Goes Out to Bethany in the Evening

Saint Mark — Chap. 11

11. Et circumspexit omnibus, quum jam vespera esset hora, exiit in Bethaniam cum duodecim.

11. And when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.



Path from Gethsemane to the Mount of the Ascension.

The day had been a very full one for Jesus and, as the Evangelist tells us, "He had looked round about upon all things," He had taken care for everyone, He had put everything in order, making Himself alike a providence for the poor and a terror to the sinful merchants. But now that the eventide had come and the crowd had quitted the Temple, the Lord, accompanied by the twelve Apostles, who followed Him at a distance down the slopes of the Mount of Olives, set forth on His return to Bethany. After passing through one of the two gates of the Temple on the northeast side, they left the town by the Sheep-gate, then, going down the Valley of Jehoshaphat, they would reach at its lower extremity a spot full of tombs of some importance hewn in the rock. There, at the base of the Mount of Olives, were gardens with caves to which Jesus often resorted with His disciples. These gardens belonged to different owners, and in one of them was an oil-press called Gethsemane, belonging to one of the friends of Our Lord. Crossing the bridge over the brook Kedron, generally dried up at that spot, a road was reached, overshadowed by great pine-trees full of doves, and beneath the shade of which were shops, frequented by those who wished to buy suitable offerings for the Temple. After skirting along the

gardens the travellers crossed the slopes of the Mount of Olives by a path leading also to the summit of the neighbouring Mount Scopus, where Titus established his camp when he besieged

*Jerusalem. This same Mount Scopus was reserved during the Feast of Pentecost as a resting-place for the people of Galilee, and it was on this account, no doubt, that Jesus chose this route, reaching Bethphage first, and going from thence to Bethany, which was on the right, about half an hour's walk farther on.*

*It was by this route, also, that the venerable David made his way to the desert weeping, with his head covered and his feet bare as he fled before his son Absalom, who had usurped his throne. Once arrived at the summit of the Mount of Olives, the traveller turning round had the whole of the Valley of Jehoshaphat spread out beneath him, that valley already shrouded in the shadows of the evening, with the grand walls of the Temple beyond dominating the whole scene. From this point could be made out all the most important portions of the superb structure, with the enceinte of the Temple itself, the walls encircling it, the massive supplementary buildings dedicated to various purposes, whilst on the right, rising above everything else, were the towers of the Antonia Citadel. It was in this citadel that the Roman troops were stationed, and now and then could be heard the shrill blasts of their trumpets, breaking for a moment into the silence of the evening only to render it all the more solemn when the sound died away again. The groups of buildings were succeeded by a vacant space known as the Tyropæon valley, beyond which again rose the rest of the town, extending to Herod's Palace situated on Mount Zion, which formed the culminating point of the city. Farther away were the western slopes behind which the sun was setting; Jerusalem, with her back turned towards the light, seeming to wrap herself in a shroud of darkness before sinking to sleep. All was calm, the west wind from the Mediterranean sweeping in its passage over the surface of the calcareous rocks baked through and through with the heat of the day's sunshine, brought to the eastern district where Jesus was walking an atmosphere still hot and laden with the scent of the incense which had recently been offered up in sacrifice. The number of substances used in making this incense and the very strong odour it emitted are well known, and we have already related some of the curious details on the subject given in the Talmud. In fine weather, and with a favourable wind, the column of scented air which went up from the Temple services would be dispersed all over the country; under certain conditions reaching even to the Jordan.*



*Jesus Goes Out to Bethany in the Evening.*

J.-J. T.



## TUESDAY

## The Gentiles Ask to See Jesus

Saint John—Chap. 12

20. Erant autem quidam Gentiles ex his, qui ascenderant, ut adorarent in die festo.

21. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilææ, et rogabant eum dicentes: Domine, volumus Jesum videre.

22. Venit Philippus et dicit Andreæ, Andreas rursum et Philippus dixerunt Jesu.

23. Jesus autem respondit eis dicens: Venit hora, ut clarificetur Filius hominis.

24. Amen amen dico vobis, nisi granum frumenti cadens in terram mortuum fuerit,

25. Ipsum solum manet; si autem mortuum fuerit, multum fructum affert.

20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.



A Typical Jew of Jerusalem. J.-J. T.

*Of the three approaches to the Temple open to those who came from the town, the most remarkable and at the same time the most modern was that which, spanning the Tyropæon valley on the south-west, led across a bridge of three arches abutting on the Mount Zion side on the remains of the ancient Millo bastions near the Xystus porticoes, and on the other side on the Royal Porch or Naos Basilica, built by Herod some thirty years previously. It was at this*



*The Gentiles Ask to See Jesus.*

J.-J. T.

point that the Tyropæon valley, or the valley of cheeses, was deepest. There seems to be no doubt that it was by this, the grandest of all the approaches, that the Gentiles arrived who came to the Temple asking to see Jesus. From it, in the shade of the Naos Basilica and through the forest formed by the seventy-two columns, the outlines of all the buildings of the Temple would rise up before them, glowing in the midday sunlight. What has now become of these seventy-two Corinthian columns? After the taking of Jerusalem by Titus and the burning of the Temple, the cedar beams of the roof were consumed in the flames, whilst the columns fell and were most of them broken. It was the same with the four hundred other columns which upheld the roofs of the various courts. All these masses of stone and other débris remained where they had fallen, and, to drive away the Jews and the newly-made converts to Christianity, the Roman governors ordered all the filth and rubbish of the town to be thrown upon the ruins, so that a regular mountain soon rose up upon the site of the Temple. The Empress Helena, the mother of Constantine, was the first to begin to clear away the heaps of refuse; Justinian carried on her work and, for the building of the various sanctuaries which were now simultaneously erected in the Holy Land, the remains of the Temple were utilized. The best were reserved for the Basilica of the Nativity at Bethlehem and the Church of the Holy Sepulchre at Jerusalem, whilst that which later became the El-Aksa Mosque came next and was succeeded by others. This is why capitals exactly resembling each other are found alike in the Church of the Holy Sepulchre and in the El-Aksa and Es-Sakhra Mosques, which are on what was once the esplanade of the Temple. The same workmanship can be recognized in all the remains, proving beyond a doubt the identity of their origin.

The strangers who came to the Temple to see Jesus were probably from Cyprus. Out of respect for the Master, they were not likely to address Him directly, but probably preferred their request through Philip.



## The Voice from Heaven

### Saint John—Chap. 12

27. Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hac hora. Sed propterea veni in horam hanc.

28. Pater, clarifica nomen tuum. Venit ergo vox de cœlo: Et clarificavi et iterum clarificabo.

29. Turba ergo, quæ stabat et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locutus est.

30. Respondit Jesus et dixit: Non propter me hæc vox venit, sed propter vos.

31. Nunc judicium est mundi, nunc princeps hujus mundi ejicietur foras.

32. Et ego si exaltatus fuero a terra, omnia traham ad me ipsum.

33. Hoc autem dicebat, significans qua morte esset moriturus.

34. Respondit ei turba: Nos audivimus ex lege, quia Christus manet in æternum, et quomodo tu dicis: Oportet

27. Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice from heaven, *saying* I have both glorified *it*, and will glorify *it* again.

29. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. This he said, signifying what death he should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou



*Site of the Court of the Gentiles: Haram. Mount Zion in the Distance. J.-J. T.*

exaltari Filium hominis? quis est iste Filius hominis?

35. Dixit ergo eis Jesus: Adhuc modicum lumen in vobis est. Ambulate, dum lucem habetis, ut non vos tenebræ comprehendant, et qui ambulat in tenebris, nescit quo vadat.

36. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est Jesus, et abiit et abscondit se ab eis.

37. Quum autem tanta signa fecisset coram eis, non credebant in eum.

38. Ut sermo Isaiæ prophetæ impleretur, quem dixit: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est? . . .

41. Hæc dixit Isaias, quando vidit gloriam ejus, et locutus est de eo.

42. Verumtamen et ex principibus multi crediderunt in eum; sed propter Phariseos non confitebantur, ut a synagoga non ejicerentur;

The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the

arm of the Lord been revealed? . . .

41. These things said Esaias, when he saw his glory, and spake of him.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:



*Young Girls of Bethlehem.*

J.-J. T.



43. Dilexerunt enim gloriam hominum  
magis quam gloriam Dei.

43. For they loved the praise of men  
more than the praise of God.



*The Voice from Heaven.*

J.-J. T.

In my picture Jesus is seen standing on the Chel, which was, as is well known, a terrace approached by twelve steps surrounding the sacred buildings in the enceinte of the Temple. It was from  $4\frac{1}{2}$  to  $5\frac{1}{2}$  yards wide and the Gentiles were forbidden to set foot on it under pain of death, as announced in inscriptions on the stones already referred to, set up at regular intervals and rising above the ornate balustrade protecting it. Those on this terrace could look down into the Court of the Gentiles, the largest of the various Temple Courts, and all the people there assembled were witnesses of the extraordinary miracle related in the Gospel. Judging from the comment made by the author of the sacred text, to the effect that some that stood by and heard it said that it thundered, we are, we think, justified in supposing that the sky was overcast as if threatening a storm. We see, however, from the words of Jesus Himself, as quoted in the text, that He asserted the supernatural character of the incident, claiming the voice as a witness to His doctrine. "This voice," He said, "came not because of me but for your sakes," and further on the Evangelist adds that on account of the many manifestations of the Divine power which took place during the last few days of the Master's life on earth among the chief rulers, etc., many believed on Him, but, because of the Pharisees, they did not confess Him, lest they should be put out of the Synagogue.





*The Chief Priests Ask Jesus by Whose Authority He Acts.*

J.-J. T.

## The Chief Priests Ask Jesus by Whose Authority He Acts

Saint Luke—Chap. 20

1. Et factum est in una dierum, docente illo populum in templo et evangelizante convenerunt principes sacerdotum et scribæ cum senioribus,

2. Et aiunt dicentes ad illum: Dic nobis, in qua potestate hæc facis? aut quis est, qui dedit tibi hanc potestatem?

1. And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2. And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?



3. Respondens autem Jesus dixit ad illos: Interrogabo vos et ego unum verbum; respondete mihi:

4. Baptismus Joannis de cœlo erat, an ex hominibus?

5. At illi cogitabant intra se, dicentes: Quia si dixerimus: De cœlo, dicet: Quare ergo non credidistis illi?

6. Si autem dixerimus: Ex hominibus, plebs universa lapidabit nos; certi sunt enim Joannem prophetam esse.

7. Et responderunt se nescire unde esset.

8. Et Jesus ait illis: Neque ego dico vobis in qua potestate hæc facio.

3. And he answered and said unto them, I will also ask you one thing; and answer me:

4. The baptism of John, was it from heaven, or of men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. And they answered, that they could not tell whence *it was*.

8. And Jesus said unto them, Neither tell I you by what authority I do these things.

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*My picture represents the scene as having taken place about eleven o'clock in the Court of the Gentiles. Many people are seated in the shade in the "Naos Basilica" of Herod. Jesus is going from group to group teaching. In the background behind Him is the western Portico and the Gate leading to the town, corresponding with that now called the "Gate of the Chain."*



*Esplanade of the Haram.*

J.-J. T.

*On the right is the terrace of the Chel, already several times described; in this same building, surrounding the Court of the Women and itself in its turn encircled by the Chel, live the families engaged in the service of the Temple. Amongst others was that of Abtinós, who, as related above, had the secret of preparing the incense used in the Temple.*

*In the same chapter as that just quoted we have a fresh proof of the great influence which had been exercised by John the Baptist, the*

*forerunner of the Lord, and of the extent to which that influence had spread throughout the country. Challenged by Jesus to say in what name John had baptized and to tell Him whether the baptism of John was from Heaven or of men, the great men of the Jews, the Scribes, the Pharisees and the Chief Priests, formidable though their power was over the minds of their*

*fellow-citizens, yet feared that the popular fury might turn upon them and that the people would stone them as blasphemers if they ventured even to throw a doubt on the divine mission of the son of Zacharias. In the words: Plebs universa lapidabit nos, they did indeed express their belief in the unanimity of the whole nation.*

## The Corner Stone

Saint Matthew—Chap. 21

42. Dicit illis Jesus: Numquam legistis in Scripturis: Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris?

43. Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus.

44. Et qui ceciderit super lapidem istum, confringetur; super quem vero ceciderit, conteret eum.

45. Et quum audissent principes sacerdotum et Pharisæi parabolas ejus, cognoverunt, quod de ipsis diceret.

46. Et quærentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.



An Armenian.

J.-J. T.

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*The more important buildings of the Temple were built of Jerusalem limestone of a yellowish white colour. The upper portion of the sanctuary was faced with white marble*



veined with blue, which, according to some who saw it, made it look like a mountain of snow, whilst others compared it to the waves of the sea. The supplementary buildings of the Temple surrounding the Court of the Men and the Court of the Women were decorated in another fashion. According to the Talmud, they were faced with red and yellow stones, which had been hewn out of certain quarries near Jerusalem and which are, the red stones at least, peculiar to this one district. The stones, says the Talmud, were arranged in a net-like pattern, that is to say, in squares resembling those of the meshes of a net or, to express it somewhat differently, like a red and yellow chess-board. We can get an idea of the mode of decoration in some of the Mosques still to be seen at Cairo, amongst others that of Sultan Kalaun; in fact, Mohammedan Mosques were often decorated with something of Jewish feeling, so that they often to a certain extent resembled the Temple of Jerusalem. In spite of their beautiful appearance, however, the stone we have just described crumbled away under the action of inclement weather, one or two blocks falling to pieces whilst the rest remained intact. No doubt, a reserve of stones was kept for replacing those thus destroyed, and some corner of one of the courts would be set apart as a work-yard for necessary repairs. There lay the beautiful stone left unused by the builders in the first instance and on the brink of rejection as an encumbrance, when, after a severe and damp winter, some corner-stone of the Temple in a conspicuous and important portion of the building would become so disintegrated that it had to be taken out, leading to the substitution for it in a place of honour of the beautiful stone originally rejected. This was the idea I have illustrated in my picture, taking it for granted that Jesus, according to His usual custom, took an actual and well-known fact to enforce His doctrine and render it more striking. We may, however, also suppose that Our Lord merely turned to account a proverbial expression several times employed in the Bible, in Psalm CXVIII, verse 22, for instance, which is quoted word for word in the Gospel narrative. In favour of the latter interpretation is the fact that Jesus would Himself remember the words of the Old Testament, and it was from the very same Psalm that the Jews took the exclamation with which they hailed the approach of Christ on Palm Sunday: "Blessed is he that cometh in the name of the Lord."



The Corner Stone.

J.-J. T.



The Tribute Money.

J.-J. T.

## The Tribute Money

Saint Luke—Chap. 20

20. Et observantes miserunt insidiatōres, qui se justos simularent, ut caperent eum in sermone, ut traderent illum principatui et potestati præsidis.

21. Et interrogaverunt eum dicentes: Magister, scimus quia recte dicis et doces,

20. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and



et non accipis personam, sed viam Dei in veritate doces:

22. Licet nobis tributum dare Cæsari, an non?

23. Considerans autem dolum illorum dixit ad eos: Quid me tentatis?

24. Ostendite mihi denarium. Cujus habet imaginem et inscriptionem? Respondentes dixerunt ei: Cæsaris.

25. Et ait illis: Reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo.

26. Et non potuerunt verbum ejus reprehendere coram plebe, et mirati in responso ejus tacuerunt.

teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Cæsar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

*It is morning, and in front of the Jewish notables rise the fifteen steps called the Psalms or the Degrees. On the left of these steps, beneath the green marble columns of the Court of Israel, can be seen the entrance to the rooms where the musicians keep their instruments. In*



*Half-Way Up the Mount of Olives.*

J.-J. T.

*the background, on the south-west, at the corner of the Court of the Women, where we now are, is the room or the pavilion, open to the sky, where the wine and oil were kept. We know that there were three other such pavilions, that of the Nazarites on the south-east, that where the wood to be used in the sacrifices was sorted, on the north-east, and, lastly, that on the north-west, reserved for the use of lepers.*

*At first sight, the way in which the enemies of Jesus endeavoured to compromise Him seems strange enough. They do not ask if they must pay tribute to Cæsar, which, in case of a reply in the affirma-*

*tive, might have made Him odious in the eyes of the crowd, who were intensely irritated by the fiscal exactions of the Romans, but they asked "Is it lawful?" a truly singular enquiry when the very real suzerainty of the Roman Emperor over the Jewish people is borne in mind.*

*Never throughout the whole course of the history of the Jews had they refused to pay tribute to the suzerain, whether that suzerain ruled from Nineveh, from Babylon or from Persia. The Pharisees, however, had found means to arouse scruples on this point, and the people would evidently have been ready enough to adopt them. But Jesus, perceiving their craftiness, simply said, to put them to confusion, "Shew me a penny." The current coin no longer bore the proud device engraved on that in use in the time of the Æsmonean or Maccabean princes: Jerusalem the Holy, but simply the effigy of the reigning Emperor Tiberius. The consequence was evident enough, the superscription convincing: they had to pay. For all that, however, the answer of Jesus did not prevent the Pharisees from saying later to Pilate: "he forbids the giving of tribute to Cæsar."*

## The Pharisees Question Jesus

Saint Mark — Chap. 12

28. Et accessit unus de scribis, qui audierat illos conquirentes, et videns quoniam bene illis responderit, interrogavit eum, quod esset primum omnium mandatum.

29. Jesus autem respondit ei: Quia primum omnium mandatum est: Audi Israel, Dominus Deus tuus Deus unus est,

30. Et diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. Hoc est primum mandatum.

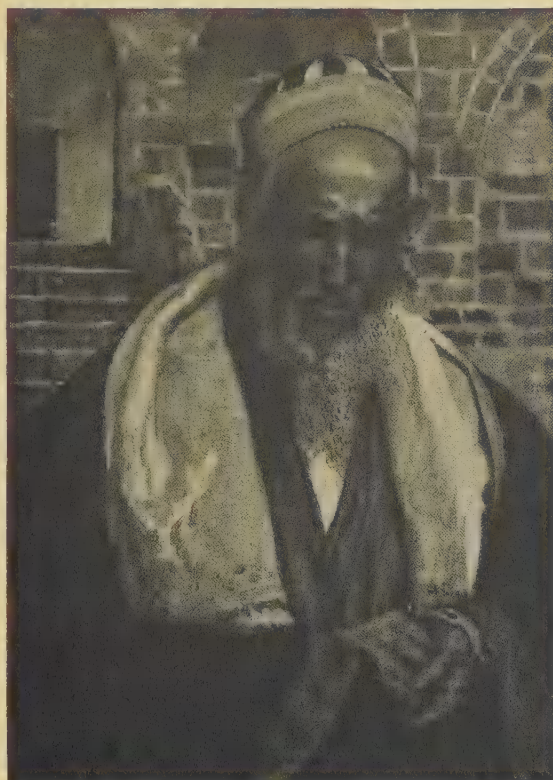
31. Secundum autem simile est illi: Diliges proximum tuum tamquam te ipsum. Majus horum aliud mandatum non est.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, *namely*, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.



*Saint Luke.*

J.-J. T.





*The Pharisees Question Jesus.*

J.-J. T.

32. Et ait illi scriba: Bene, Magister; in veritate dixisti, quia unus est Deus, et non est alius præter eum;

33. Et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine, et diligere proximum tamquam se ipsum, majus est omnibus holocaustis et sacrificiis.

34. Jesus autem videns, quod sapienter respondisset, dixit illi: Non es longe a regno Dei. Et nemo jam audebat eum interrogare.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.





"Woe unto You, Scribes and Pharisees!"

J.-J. T.

## Woe unto You, Scribes and Pharisees

Saint Matthew — Chap. 23

1. Tunc Jesus locutus est ad turbas et ad discipulos suos,

2. Dicens: Super cathedram Moysi sederunt scribæ et Pharisei.

3. Omnia ergo quaecumque dixerint vobis servate et facite, secundum opera vero eorum nolite facere: dicunt enim, et non faciunt.

4. Alligant enim onera gravia et importabilia, et imponunt in humeros

1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay *them* on



hominum, digito autem suo nolunt ea movere.

5. Omnia vero opera sua faciunt ut videantur ab hominibus; dilatant enim phylacteria sua et magnificant fimbrias.

6. Amant autem primos recubitus in cœnis et primas cathedras in synagogis,

7. Et salutationes in foro, et vocari ab hominibus Rabbi.

8. Vos autem nolite vocari Rabbi; unus est enim Magister vester, omnes autem vos fratres estis.

9. Et patrem nolite vocare vobis super terram: unus est enim Pater vester, qui in cœlis est.

10. Nec vocemini magistri, quia Magister vester unus est, Christus.

11. Qui major est vestrum, erit minister vester.

12. Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.

13. Væ autem vobis, scribæ et Pharisei hypocritæ, quia clauditis regnum cœlorum ante homines; vos enim non intratis, nec introeuntes sinitis intrare.

14. Væ vobis, scribæ et Pharisei hypocritæ, quia comeditis domos viduarum,

men's shoulders; but they *themselves* will not move them with one of their fingers.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,<sup>6</sup>

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9. And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, *even* Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows'



One of the Salome.

J.-J. T.

orationes longas orantes; propter hoc amplius accipietis iudicium.

15. Væ vobis, scribæ et Pharisei hypocritæ, quia circuitis mare et aridam, ut faciatis unum proselytum; et quum fuerit factus, facitis eum filium gehennæ duplo quam vos.

16. Væ vobis, duces cæci, qui dicitis: Quicumque iuraverit per templum, nihil est; qui autem iuraverit in auro templi, debet. . . .

33. Serpentes, genimina viperarum, quomodo fugietis a iudicio gehennæ?

houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! . . .

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?




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*The Court of the Gentiles where Jesus was, was paved with polished stones which had been restored by Herod. It was washed, indeed flooded with water every morning, and to strangers visiting it for the first time it looked like a lake, so vividly did the polished floor reflect the surrounding buildings. A similar effect may be noticed in the vast court of the Mehemet-Ali Mosque at Cairo, where the alabaster pavement, especially in the morning, looks like a great pool just about to overflow its banks.*

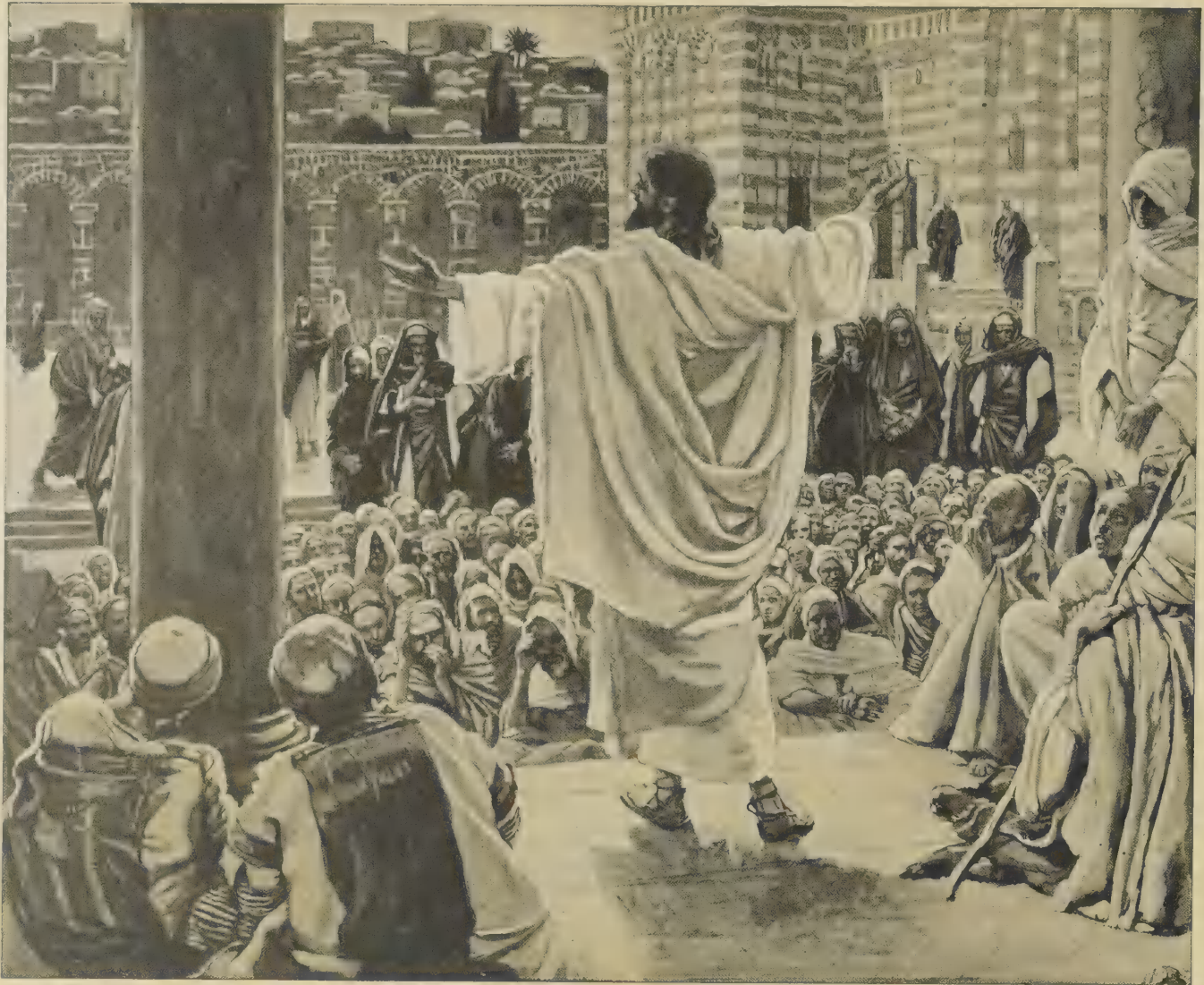
## Jerusalem, Jerusalem!

Saint Matthew—Chap. 23

37. Jerusalem, Jerusalem, quæ occidis prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti.

37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!





"Jerusalem, Jerusalem!"

J.-J. T.

38. Ecce relinquetur vobis domus vestra deserta.

39. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus, qui venit in nomine Domini.

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

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*Standing in Solomon's Porch, where He ever loved to be, Jesus has the town beneath Him, and Mount Zion, just now wrapped in shadow, rising above the western porch. On the right can be seen the southern side of the Temple buildings surrounded by the rampart of the Chel. There is the Water-gate, or the south-eastern entrance to the Court of the Women. The day is*



now drawing to a close; the shadows of the buildings and porticoes are lengthening, indicating that it is about the ninth hour, or three o'clock in the afternoon. Soon the sun, still bathing the town with its light, will sink behind her and leave her in twilight. Jesus foresees that the city will ere long in her turn desert Him, and He mourns over the approaching fate of the ungrateful town. He is not the first she has rejected; she had treated the prophets and the messengers from on high in a similar manner, as if she had made up her mind to remain blind. Jesus mourns over this obstinate blindness and grieves at the thought of the punishment it will bring.



*The Widow's Mite.*

J.-J. T.

## The Widow's Mite

Saint Mark—Chap. 12

41. Et sedens Jesus contra gazophylacium, adspiciebat quomodo turba jactaret æs in gazophylacium, et multi divites jactabant multa.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.



42. Quum venisset autem vidua una pauper, misit duo minuta, quod est quadrans.

43. Et convocans discipulos suos ait illis: Amen dico vobis, quoniam vidua hæc pauper plus omnibus misit, qui miserunt in gazophylacium.

44. Omnes enim ex eo, quod abundabat illis, miserunt, hæc vero de penuria sua omnia, quæ habuit misit, totum victum suum.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

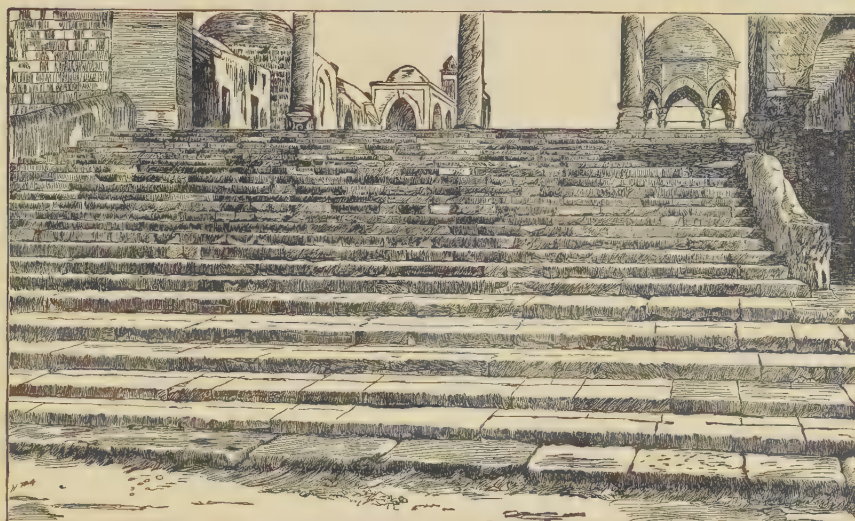


A Disciple from the South. J.-J. T.

The Greek name for the Court of the Women is Gazophylacium, or the Court of the Treasure, given to it on account of the thirteen chests placed at each of the five entrances in which were deposited the various offerings brought to the Temple. These chests were of a curious and peculiar shape, and were made up of a collection of copper tubes of a greater or lesser length, according to the position they occupied in the general receptacle in which they were grouped. At the orifice of each tube was an inscription stating what kind of offerings were to be placed in it, and the pieces of money dropped into the openings went down the tube reserved for them into the interior of the chest, whence they were afterwards removed by the Priests. To prevent the clever contrivances by means of which thieves used to get at the money by introducing a stick or a line smeared with pitch, under pretence of putting their own offerings in, the tubes were made of a conical shape, broadening downwards from the narrow opening. Thanks to this peculiarity, these collections of copper conduits looked very much like a group of trumpets, hence the popular name given to them. Outside the entrance to the Gazophylacium was a kind of vestibule provided with seats against the walls affording a good position for watching the passers-by and noting the behaviour of those who brought offerings. On this occasion Jesus too was seated there, resting after an exhausting day of teaching. He saw the various groups of pilgrims pass by who had come up to the Temple for the festivals and had brought with them their voluntary offerings, and amongst them were

many wealthy men who ostentatiously dropped in their generous gifts, whilst a widow also came in her turn and threw in two mites "all her living." Saint Mark explains to his Roman

readers that the Greek word used meant half a quadrans; now the Roman quadrans was the fourth part of an as and the as was equal to rather less than an English farthing, so that the widow's two mites were scarcely as much as that. But for all that they represented "all her living," and this was why Jesus commended her so highly; and, anxious that the example should not be lost on His disciples, He called them together and praised the poor woman in their hearing, saying she "hath cast more in than all they which have cast into the Treasury." It was this touching and pathetic episode that ended a day which had been full of eager disputation. Just before Jesus had been reproaching the Pharisees with devouring widows' houses and for a pretence making long prayers; He now calls our attention to one of the poor widows ruined by the pretended worshippers of God, consecrating to the service of the Lord all that they had left to her.



Steps in the Haram.

J.-J. T.

## The Disciples Admire the Buildings of the Temple

### Saint Mark — Chap. 13

1. Et quum egrederetur de templo, ait illi unus ex discipulis suis: Magister, adspice quales lapides et quales structuræ.

2. Et respondens Jesus ait illi: Vides has omnes magnas ædificationes? Non relinquetur lapis super lapidem, qui non destruat.

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

---

*The group of Jesus and His disciples are leaving the Temple by the new gateway built by Herod the Great. It was the one which led to the Valley of Jehoshaphat and to Bethany, whither Jesus was bound. It was low down in comparison with the platform of the Court of*





*The Disciples Admire the Buildings of the Temple.*

J.-J. T.

the Gentiles, to which a flight of steps led up, and it opened on to a mass of houses occupied by the work-people employed at the Temple. It was from this gateway that the High Priest and his assistants issued on their way to the Mount of Olives to burn the red heifer. In my picture can be seen the northern side of the Temple buildings and the Chel, where can also be made out a pavilion or watch-tower occupied by Levites, this part of the Temple being but little frequented. On the right a glimpse is obtained of the northern portico, adjoining which are the outbuildings of the Antonia Citadel. It shows the background beyond the watch-tower of the Levites, and, outflanking the Temple itself, for it is outside the sacred precincts, is the building known as El-Moked, already described. Quite on the right can be seen the entrance to the buildings set apart for the attendants in charge of the animals for sacrifice, who from it could easily reach the Sheep-pool.

There was a striking peculiarity about the departure of Jesus from the Temple on this occasion, for He was leaving it never to return. It was the evening of Holy Tuesday, and on the Wednesday His death was to be decided on. Hence the terrible prophecy uttered by Him which contrasts so ominously with the naïve admiration of His disciples and assumes the character of a malediction. "See what manner of stones and what buildings are here!" said the twelve. And truly from this point of view the Temple walls did present a most imposing appearance, for Josephus asserts that most of the blocks which had been used in their construction measured twenty-five cubits in length by twelve in width and eight in height.





*The Prophecy of the Destruction of the Temple.*

J.-J. T

## The Prophecy of the Destruction of the Temple

Saint Mark — Chap. 13

3. Et quum sederet in monte Olivarum contra templum, interrogabant eum separatim Petrus et Jacobus et Joannes et Andreas:

4. Dic nobis, quando ista fient? et quod signum erit, quando hæc omnia incipient consummari?

5. Et respondens Jesus cœpit dicere illis: Videte, ne quis vos seducat;

3. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

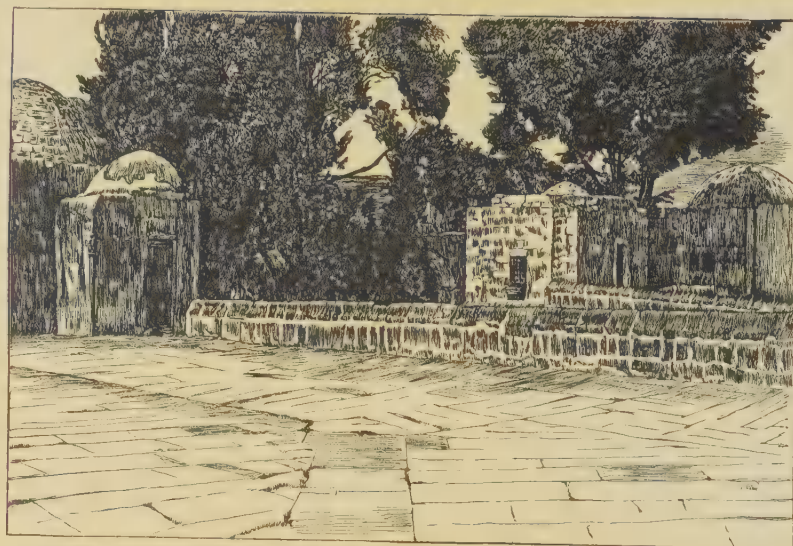
5. And Jesus answering them began to say, Take heed lest any *man* deceive you:



6. Multi enim venient in nomine meo dicentes: Quia ego sum, et multos seducunt.

7. Quum audieritis autem bella et opiniones bellorum, ne timueritis; oportet enim hæc fieri, sed nondum finis.

8. Exsurget enim gens contra gentem et regnum super regnum, et erunt terræ motus per loca, et fames. Initium dolorum hæc.



*A Corner of the Haram, on the Supposed Site of the Temple.* J.-J. T.

9. Videte autem vosmetipsos. Tradent enim vos in conciliis, et in synagogis vapulabitis, et ante præsides et reges stabitis propter me in testimonium illis.

10. Et in omnes gentes primum oportet prædicari evangelium.

11. Et quum duxerint vos tradentes, nolite præcogitare quid loquamini, sed quod datum vobis fuerit in illa hora, id loquimini; non enim vos estis loquentes, sed Spiritus sanctus.

12. Tradet autem frater fratrem in mortem et pater filium, et consurgent filii in parentes et morte afficient eos.

6. For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the gospel must first be published among all nations.

11. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13. Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic salvus erit.

14. Quum autem videritis abominationem desolationis, stantem ubi non debet (qui legit intelligat), tunc qui in Judæa sunt fugiant in montes.

13. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judæa flee to the mountains.<sup>7</sup>

*In the Valley of Jehoshaphat, half way up the Mount of Olives, there were several resting-places for the use of the Priests of the Temple, planted with such trees as the terebinth or turpentine, the locust, mulberry and cypress. When the wars came these resting-places were, of course, deserted and neglected, rapidly reverting to waste lands. They were, however, still the property of the Jews, though they were appropriated first by the Christians and later by the Mussulmans. They are now spoken of as belonging to the Mosques, that is to say, they are looked upon as municipal districts under the control of the religious authorities, embankments and excavations indicating very clearly the use to which they are put. Here it was that Jesus and the few Apostles admitted to close intimacy with Him went and sat down over against the Temple (contra templum) after leaving it for the last time. Then, in full view of the imposing mass of the celebrated buildings, which looked as if they were destined to last for ever, Jesus solemnly prophesied their destruction.*



An Armenian.

J.-J. T.

## Mary Magdalene's Box of Very Precious Ointment

### Saint Matthew—Chap. 26

6. Quum autem Jesus esset in Bethania, in domo Simonis leprosi,

7. Accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.





*Mary Magdalene's box of very precious ointment*

J.-J. 1

8. Videntes autem discipuli indignati sunt, dicentes: Ut quid perditio hæc?

9. Potuit enim istud venundari multo, et dari pauperibus.

10. Sciens autem Jesus ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me.

11. Nam semper pauperes habetis vobiscum, me autem non semper habetis.

12. Mittens enim hæc unguentum

8. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this



hoc in corpus meum, ad sepeliendum me fecit.

13. Amen dico vobis, ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus.

*In connection with our account of the marriage at Cana we have already described how the rooms used at festivals were arranged in Palestine. The low table was generally of a horse-shoe shape, and the guests reclined on the outer side of the circle, leaning on the left arm, so as to have the right arm free. The women did not eat with the men, but generally remained in an adjoining room or in a kind of extension of the arcades of the dining hall itself, separated from the men by a trellis-work partition. They could thus see all that was going on and if necessary give an opportune word of advice, as Mary the mother of Jesus did at Cana.*

*With a room thus arranged, and bearing in mind the ready hospitality of Oriental houses, Mary Magdalene could quite easily slip in unperceived behind the guests. Draped in her garments of penitence, which attracted no attention, she was able to pass like a shadow*

ointment on my body, she did *it* for my burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.



*The Jews conspire together.*

J. T.



behind Jesus, break open the flask of perfumed ointment she had brought with her, which was no bigger than a fig, and pour a little of its contents on the head of her Master. Then, kneeling down, she spread the rest over His sacred feet, which she was able to reach without difficulty as they rested on the couch. Her anointing finished, she proceeded to wipe away the



Transept of the El-Aksa Mosque.

J.-J. T.

surplus ointment with her long hair, and the house was filled with the penetrating and medicinal odour of the spikenard, which was then much used in religious worship and at funerals. Her act of pious homage duly performed, Mary Magdalene was for stealing quietly away, but the scent of the ointment betrayed her and gave rise to the disparaging remarks and murmurs against her of the guests, especially of Judas. This incident, in fact, seems to have given the final blow to the wavering fidelity of

that disciple. He began boasting, talking about the necessity of economy and pretending to take a great interest in the poor, really, as Saint John points out, only betraying his own avarice and dishonesty, which were already notorious. Jesus, having rebuked him before everyone by His high commendation of what Mary Magdalene had done, the unfortunate Judas, wounded to the quick and already a traitor at heart rose from the table and went out to put his evil design into execution.

## WEDNESDAY

### The Jews Conspire Together

Saint Mark—Chap. 14

1. Erat autem Pascha et azyma post biduum, et quærebant summi sacerdotes et scribæ, quomodo eum dolo tenerent et occiderent.

2. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo.

1. After two days was *the feast* of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

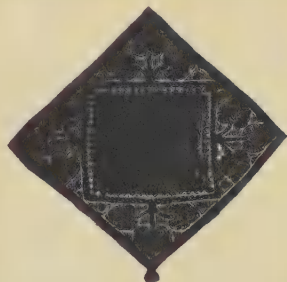
2. But they said, Not on the feast *day*, lest there be an uproar of the people.

The death of Jesus had long been decided on; indeed, ever since His miracles had grown so striking and His popularity had appeared to become a menace to the authority of the Chief Priests, the latter had determined to destroy Him. The question now was not, therefore, as to His fate but as to the best means of securing His person without causing a tumult amongst the people. Once in their hands He could not escape, for, in the case of a judicial sentence being found impossible, these men would not have hesitated to assassinate Him privately. In any case, however, they judged it prudent to put off the execution of Jesus until after the celebration of the feast, for fear of trouble with the assembled crowds. Under certain circumstances, the carrying out of legal sentences was put off until the concourse of pilgrims should add to the solemnity, but in this case the very sacredness of the time would have constituted a danger, more especially as the chief partizans of Jesus were amongst the turbulent and sturdy Galileans, ever ready for a conflict, and it was no rare thing in Judæa for riots to take place during the great festivals. The postponement of the execution was therefore voted, but it was at the same time determined to watch for a favourable opportunity for an early arrest. After all, these resolutions came to naught, because Jesus was put to death just at the most solemn moment of the feast and therefore, with the greatest possible éclat. The Sanhedrim, in fact, doubtless perceived that the popularity of Jesus had not such deep root as they had thought, and the defection of one of the twelve confirmed them in this opinion. They therefore reverted to their original idea and determination to give to their victory all the noisy celebrity for which their hatred craved.



Exhortation to the Sinner.

J.-J. T.







*Judas Goes to the Chief Priests.*

J.-J. T.

## Judas Goes to the Chief Priests

Saint Mark — Chap. 14

10. Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut traderet eum illis.

11. Qui audientes gavisii sunt, et promiserunt ei pecuniam se duros. Et querebat quomodo illum opportune traderet.

10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.



*Christ Going to the Mount of Olives at Night.*

J.-J. T.

## Christ Going to the Mount of Olives at Night

Saint Luke—Chap. 21

37. Erat autem diebus docens in templo, noctibus vero exiens morabatur in monte, qui vocatur Oliveti.

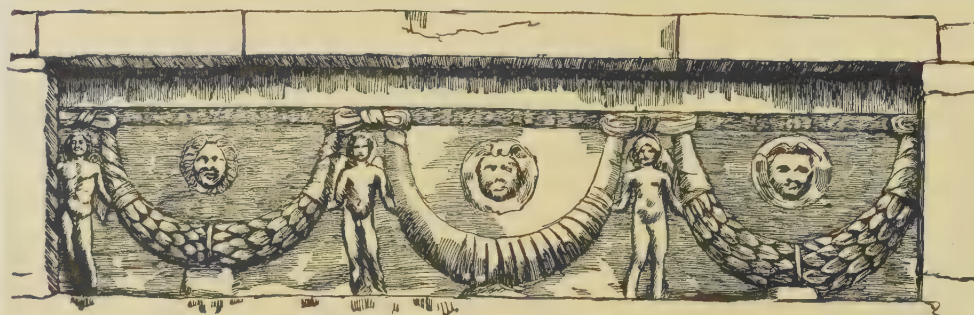
37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.



We have seen that when Jesus was in Galilee He often retired at night to some lofty place to pray; when He was in Judæa He continued to do the same, and the Evangelists speak of the Mount of Olives as His retreat when night fell. This choice of special localities remarkable for their height and isolation is a striking peculiarity in the life of Our Lord, but it was also a traditional Jewish custom to pray in elevated spots, because height was alike symbolic and provocative of the aspirations of the Spirit. Jesus, Whose life was one long prayer, and Who needed no stimulus to lead Him to long after God with His whole soul, was yet willing to comply with what were to a certain extent the requirements of ritual, and to encompass about His solemn devotions with the solemnity of the mountains and of the night. May we not suppose, in spite of the silence of the Evangelist, that in these days so near the death of the Master, the Mount of Olives was not the only height which witnessed His petitions? Near to it there was a spot from which also He could behold the beloved city and which must have attracted Him more than any other, for that spot was Golgotha, where He was so soon to complete His work. May not Jesus have gone there secretly to pray and to commune with His Father in some mysterious way? May not His soul have been wrapt in an intensely profound meditation, offering up to God in anticipation the approaching sacrifice and mentally rehearsing, as in a realistic vision, the coming scene, so fraught alike with gloom and consolation? We really seem to be justified in imagining something of the kind, for Jesus, in that He was the Son of God as well as the Son of man, could see into the future; now the future for Him, the future of to-morrow was the cross, the cross and Calvary! How could His soul escape a vision, recurring perhaps some twenty times, of the rising up of that cross? How could His feet help being drawn in the direction where it was so soon to be set up?



One of the Messengers of Saint John.



Antique Frieze at Jefna on the Road from Naplusium to Jerusalem.

J.-J. T.

THE CLOSE

OF

HOLY WEEK



THE PASSION





# THE PASSION

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## INTRODUCTION

THE hour of the Passion is the supreme hour for Jesus; it is for this hour that He came, as He Himself declares in Saint John, XII, verse 27; He speaks of it constantly; He looks eagerly forward to it, for its arrival is to be the signal for the salvation of mankind. This being so, it will be readily understood that this last portion of my work has been more absorbing than every other, that I have brought to bear on it a yet more minute care in the arrangement of subjects and in the exact interpretation of the facts they recall. Every detail has now an immense value, for it is a portion of the price paid for the redemption of the human race; I have felt, therefore, that not one such detail supplied to us by the Gospel narrative should be omitted, nay, not even one which that narrative justifies us in imagining for ourselves. This is why I have paused at certain subjects which are rarely, if ever, treated, such as *Jesus in Prison*, *The Five Wedges*, *The Scourging of the Face* and *The Scourging of the Back*, *The First Nail*, *What Our Saviour Saw from the Cross*, etc. The better to mark the succession of events, to emphasize as much as possible their importance, and at the same time to enable the reader to follow their course with greater ease, I have indicated the chief hours of the sacred drama on a dial which I have several times repeated. Those hours, the passing of which the heavenly hosts must have watched as the most precious and most pregnant with meaning for all time, appeared to me well to deserve to be thus emphasized, and I felt the necessity of gradually, religiously unfolding to the gaze of the spectator each one of the phases of an event the most solemn in the whole history of the world. I said to myself, moreover, that if the Hour of the Passion was indeed the Hour of Jesus, it would be expedient to reserve for that moment the actual and, so to speak, synthetic representation of His person, such at least as my imagination as a painter and my faith as a Christian should enable me to evolve. Hence the three portraits of Our Saviour Jesus Christ: the principal one representing Him as absolutely quiescent, the other two: *Jesus in Prison* and *Jesus Leaving the Prætorium*, shewing Him as the Mediator for and



the Victim of men. A few night scenes upon which I naturally came, as it were by the way, were of very special value to me, in that they enabled me to bring out not only more picturesquely but with a more vivid truthfulness that sense of oppression which was so eminently characteristic of all the machinations of the Jews against the Saviour.

One objection has been made to this last portion of my work to which I should like to reply: "Too much blood, too many horrors, too many painful and revolting details introduced with a view to producing a heart-rending effect." May I be permitted to remark that those



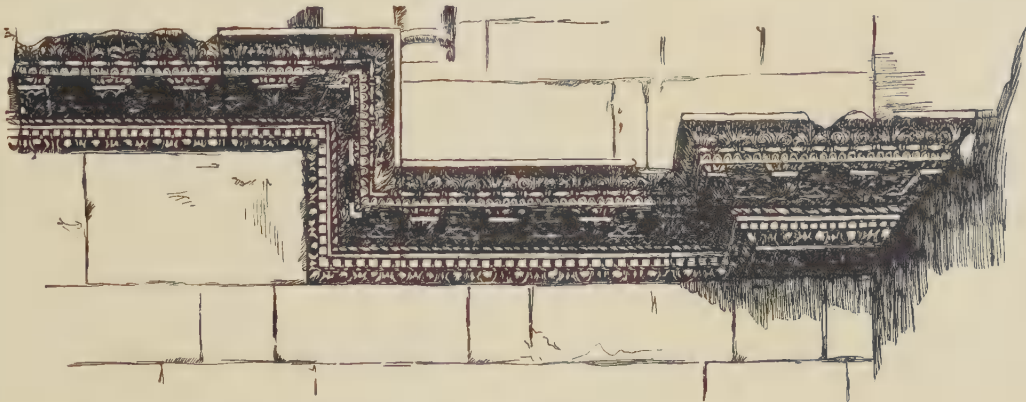
*Valley of Jehoshaphat, looking towards Shiloh.*

J.-J. T.

who speak in this way have not understood me. I have already stated what has been my point of view throughout my task: it has been that of an historian, a faithful and conscientious historian. Do people want me to compose an account of the Passion in the style of the poets of the Renaissance? Do they want a well-made crucified figure with a very white skin and three drops of blood at each wound to contrast with the pallor of the flesh? Such a crucified form is not mine, for it is not that of history. Those who are afraid of blood and of wounds, of flesh which turns blue when it is bruised, had better not look at my work and they had better not read the Gospel either. Let me be forgiven for thus bracketing the two together, for each is a work of truth, not of poetic fancy. I attack no one else's theory, I bring no action against any brother artist; every one has his own way of interpreting the same thing, and I can well understand that a point of view very different from my own may be perfectly legitimate; I will even admit, if you like, that it may be absolutely superior, just as an epic poem is, in a certain way, superior to history, but nevertheless history has its value and its rights, indefeasible rights, against which no false delicacy can avail anything.

I suspect, moreover, that the criticism I have first quoted is bound up with another already passed upon me: "There is not," they say, "enough of the ideal in his pictures." But we have got to come to an understanding as to what is meant by the ideal. What is the exact interpretation of that word, which is made to signify so many things? As for me, the ideal is the truth; I understand truth in the sense in which Plato understood beauty, for, according to that philosopher, beauty and goodness are one. The ideal is truth in its completeness: truth of facts, truth in the interpretation of facts and of their higher meaning. Why should I sacrifice the first of these truths to the second? Are they not compatible? Will they not be useful to each other?

When Leonardo painted the Last Supper at Santa-Maria-Grazie at Milan, he doubtless painted the truth; but only moral truth as interpreted by him, not actual historic truth. When, on the other hand, some realist or so-called realist, some archæologist-painter such as is now to be often met with, represents the Last Supper of Jesus exactly as he would that of some Jew contemporary with Our Lord, he may give us more or less historic truth, but he misses moral truth altogether. As for me, I have tried as far as possible to combine the two. I wished my Christ to be a true Christ, that is to say, a God-Man as truly Man as He is God, and, again, not a mere ordinary man, but just the Man and no other revealed in the Gospel to every one who reads it with an unprejudiced mind. In thus treating my subject, in so far at least as I have succeeded in my endeavour, I could not miss the ideal, for the true Christ is the realization of the ideal: what good would it have been, then, to distort facts with a view to giving them a kind of factitious ideality very inferior to that which is already innate in them? According to my idea, it was far better to confine myself strictly to the truth as far as that truth is accessible, and this is the kind of ideal which it has ever been my aim to attain. Whether I have or have not attained it, it is not for me to determine. I make but one claim: that my intention was good, and, if the result is not approved of, the blame must be laid on my hand alone.



*Antique cornice let into the wall of the Church of the Holy Sepulchre at Jerusalem.*

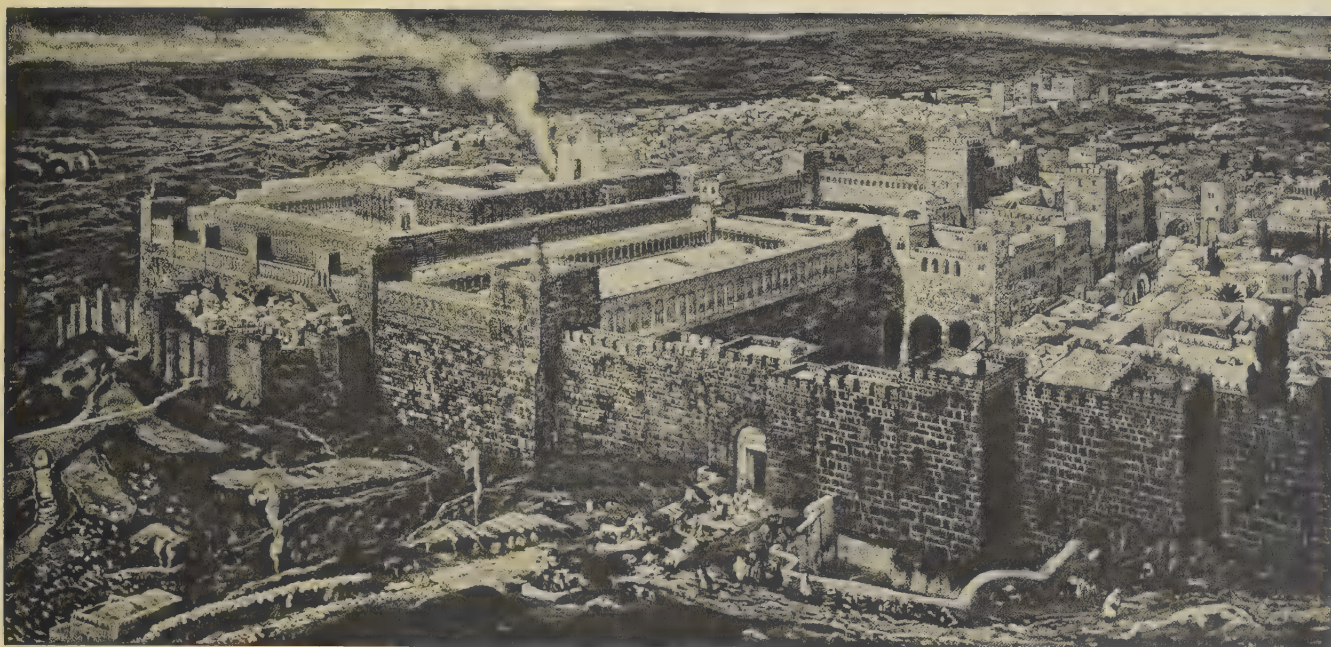
J.-J. T.





*Capital from the El-Aksa Mosque.*

J.-J. T.



North-East Angle of Jerusalem.

J.-J. T.

## Jerusalem

*The view here given is a restoration of Jerusalem as seen from the Mount of Olives, near Mount Scopus, where Titus encamped his troops during the siege, and where the Galileans also camped when they came up to Jerusalem for the Feast of Pentecost. The whole town was, in fact, surrounded by the camps of the different Jewish tribes who came up for the various ceremonies, which explains the reference of Josephus to the millions of inhabitants during the time of Pentecost, and is proved by the immense number of victims offered up in sacrifice. King Agrippa, wishing to know exactly how many people came to Jerusalem for the festivals, said to the Priests: "Set aside one kidney for me from each lamb sacrificed." The Rabbis set aside six hundred thousand kidneys, which, as each lamb offered represented ten persons, gives a total of six million Jews. On the left could be seen the pigeons, numbers of which, it is said, used to perch on two cedars near the bridge over the brook Kedron. Under one of these trees there were four shops in which various wares considered legally pure were sold. One shop alone disposed of forty sacks of pigeons a month, which would be enough to supply all the offerings of the kind for the whole of the Jewish people. The gate seen in my picture is that known as the Sheep-gate. In the town near this gate is the Sheep-pool, where the sheep for sacrifice were washed. Farther away is the massive Antonia Tower and its out-buildings, whilst at the highest point of the town is the Palace of Herod with the Hippicus, Mariamne and Phasaleus Towers. Near the Palace, the walls of which form a retreat, can be seen Golgotha and the Holy Sepulchre, which about ten years after the death of Herod became included in the town by the building of the new wall begun by Herod Agrippa, which he was unable to complete, as he died soon afterwards in Casarea. The town is shewn cut across by rows of walls flanked by towers; these are the various enceintes added from time to time, with a view to the enlargement of the City. Beyond the last of the walls on the left can be seen the*



*Valley of Hinnom where the Apostles took refuge on Holy Thursday, after their Master had been arrested. Above the valley rises the Hill of Evil Counsel, where Caiaphas decided to put Jesus to death.*

*The Temple challenges attention on account of its vast size. The smoke ascending to Heaven from it rises from the Altar of Burnt Sacrifice, and is produced by the burning of the wood, flesh and fat which are being consumed on that altar. Quite close to it is the Oulem*



*Walls of Jerusalem on the Northern Side.*

J.-J. T.

*or vestibule of the Temple properly so called; the entrance is hidden by the thick Babylonian curtain which, however, only extends half-way up the opening, so as to allow of the escape of the clouds of smoke from the incense offered up in the Hekal or Holy Place. The Court of the Women can be made out in front of a little dome which separates it from the Court of the Men and from that of the Priests. It was on this dome that Pilate set up the Roman eagles, causing a rebellion, for the young men of the town*

*dragged them down with ropes. The buildings surrounding this court were set apart for various purposes which have already been partly described; on the left of the Nicanor Gate lived the family of Abtinos, who were possessed of the secret of making incense; in another, salt was kept, yet another was a lavatory. On one side the skins of the victims were salted, on the other their entrails were washed; there was also a small room in which wood was stored. In the room called that of the hewn stones, because it was built entirely of hewn stones, sat the Supreme Council, and beyond it stretched the vast Court of the Gentiles surrounding the various buildings. Then, farther to the left, can be seen the Naos Basilica or Royal Porch, built by Herod, with five naves upheld by Corinthian columns, each one twenty-five cubits or rather more than thirty-six feet high. Jerusalem was built on the highest part of the chain of mountains which divides Judæa, and the Temple being on the loftiest point of the town, the view from it must have extended as far as the Dead Sea. When the west wind blew from the Mediterranean one could hear, at least so say the Rabbis, no less than six different sounds at Jericho, which was six leagues by road and four leagues as the crow flies from Jerusalem. These sounds were: 1. the noise made by the opening of the Temple gates which required eighteen Levites to move them; 2. the music of the organ or Magrepha; 3. the blows which resounded from the pedestal of the basin of bronze; 4. the voice of the Priest summoning the people to the morning service; 5. the music of the flutes and the clashing of the cymbals; and sixth, and last, the voice of the High Priest on the great Day of Atonement, when he pronounced the sacred Tetragrammaton, or great and terrible name of Jehovah. Moreover, the scent of the incense burnt in the Temple also reached Jericho. Thanks to the great height of the site of the Temple, the town itself was lit up at night by the candles in the golden candlesticks in the*



*Court of the Gentiles, the wicks for which were made of the cast-off vestments and sashes of the Priests. When these wicks were of linen the flame rose straight up, but this was not the case if they were of cotton. It is said that on clear nights the women of Jerusalem were able to sort out their wheat by the light of the logs of wood burning on the Altar. In fact, a big fire was made up at night, so that smouldering embers might be found in the morning. In the background of my picture on the right can be seen the mountains at the base of which is the village of Aïn-Karim, where Saint Elizabeth dwelt, and near to it is the desert of Saint John the Baptist. On the left is the road leading to Bethlehem, and Hebron is situated behind the loftiest mountain.*

*On page 327 will be found a second restoration of Jerusalem taken from the south-east. It represents the massive Temple buildings, the actual walls of which have been discovered, as they rose above the Valley of Jehoshaphat. On the left is the suburb of Ophel, succeeded by the upper portion of the town called Sion. Above, at the south-west angle of the walls, can be seen a bridge of three arches, part of the foundations of which still remain in the western wall of the Temple. Built up against the eastern wall is a crowded mass of houses protected by a wall of which some remains have been found in excavations and to which the name of the wall of Nehemiah has been given. These houses originally formed a hamlet in which lived the masons employed in the Temple works: Joseph of Arimathæa was, it is said, the owner of these houses. The débris of the Temple after its destruction and the rubbish flung upon the ruins by order of the Romans, to prevent the Jews from resorting thither to pray, and which went on accumulating for some two or three centuries, was cleared away in obedience to Omar and thrown over the walls into the Kedron valley, which they completely choked up, at the same time burying the village. Omar himself set the example by throwing the first basketful of rubbish over the wall. All that can now be seen is the top of this enclosure wall, but it*



*South-West Angle of the Haram on the Site of the Temple, Taken from the Gate of the Mugarabees.*

J.-J. T.

*was originally something like eighty feet high, as proved by the measurements taken by English explorers. The viaduct spanning the valley was the road by which the red heifer was led to the Mount of Olives to be sacrificed, and along it the scape-goat also was taken to the desert, a low wall in the centre of the viaduct keeping it apart from the crowd. There was a little*





Modern Jerusalem.

J.-J. T.

bridge over the Kedron built and kept in order at the expense of the High Priest. Each new High Priest, disdaining to use the old bridge, had it thrown down and a new one built at his own cost. More even than that, Simon the Just, having to sacrifice two red heifers during his term of office, would not let the second pass over the bridge which had served for the first, but considered it necessary to have a new bridge built, so that the victim might cross by way of a perfectly untrodden track. It was necessary, moreover, to have a passage in the middle of the bridge reserved for the red heifer and still more for the scape-goat, to protect them from the attacks of the Babylonians, who would come and pull the beard of the goat or otherwise torment it to make it go on faster, crying: "Get along with you! be off and take our sins away!" The bridge was of wood painted red, the colour red being with the Jews emblematical of sin. The scape-goat wore tassels of scarlet wool, which had been fastened on to his forehead by the High Priest, with scarlet bands, and the heifer chosen for sacrifice was also always red, as a symbol of the sin she was to expiate. It will be noticed that the walls immediately surrounding the Sanctuary on the side of the Eastern or Nicanor Gateway are lower than the others: this was to allow the Temple buildings to stand out more distinctly, so that when the High Priest had sacrificed the red heifer he could sprinkle the blood towards the Holy of Holies, for he could see the entrance to it across the Valley of Jehoshaphat. Thanks to this lowness of the walls the exact spot where the entrance to the Sanctuary once stood can be identified near the centre of the rock on which the Mosque of Omar is built; it is also easy to make out where the High





The Heathen Temple on Golgotha.

J.-J. T.

Priest stood on the Mount of Olives during the offering up of the sacrifice just alluded to. Above the Sanctuary can be seen a flight of crows, a detail founded on the fact of the existence having been proved of a reservoir of water on the flat roof, provided to attract the birds and prevent them from going elsewhere and soiling the other portions of the sacred buildings. Moreover, the Holy of Holies was protected by a roof covered over with gold, and even the vestibule which dominated the pinnacle was covered with plates of gold, whilst the roofs were all set with spikes to keep birds from settling on them. In the background of my picture can be seen the four towers of the Antonia Citadel built by Herod.

After the siege and destruction of Jerusalem the early Christians, who had at first taken refuge at Pella on the other side of the Jordan, returned to Jerusalem. They flocked in crowds to do homage to the spots sanctified by the preaching and the miracles of Jesus. Gradually their numbers increased so much that two hundred years later the Emperor thought their presence worthy of his notice, and, with a view to driving them away, he was not content merely, as already described, to have all the refuse of the town piled up on the site of the Temple, but he also had a temple which he dedicated to Venus erected on the plateau of Golgotha. At the same time he built a temple to Jupiter on the Mount of Olives, from which Jesus had ascended to Heaven, whilst at Bethlehem, on the site of the Caves of the Nativity, he set up yet another temple, dedicated to Adonis. These various desecrations brought about an unexpected result, no doubt through the special intervention of Providence, for it was by this means that the sites of the various sacred spots were protected in the numerous risings and wars, whilst the heathen buildings also faithfully kept alive the memory of the exact position of every sanctuary venerated by the Christians. Saint Helena, the mother of Constantine, found the temples in situ; she had but to have them pulled down to discover the various Holy Places unchanged beneath their ruins.

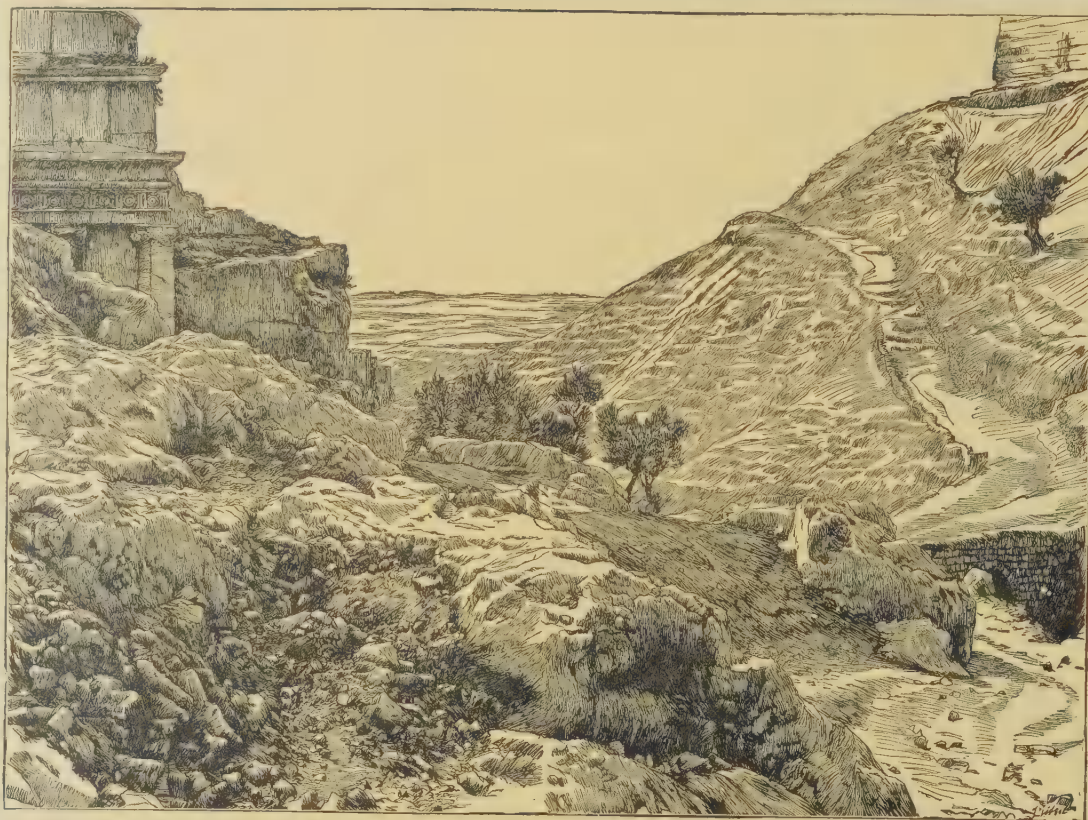
The engraving on page 326 represents the funereal monument known as the Tomb of Absalom, no doubt because it was erected on the same spot as that formerly occupied by the tomb of the son of David. The character of the structure, however, with its mixture of Greek and Oriental details, does not justify the attribution to it of so ancient an origin. It is a chamber hewn with the chisel and the pickaxe in an isolated monolithic rock on the rising ground. The interior is entirely without ornament, but, as can be seen in the engraving, the



outside is decorated with pilasters cut in the living rock, whilst the whole is surmounted by a cone added separately, part of which is also shewn in my sketch. Josephus, speaking of the original Tomb of Absalom, says that it was a marble column situated about three hundred paces from Jerusalem, and was known as Absalom's Place. This is what we read on the subject of Absalom's grave in the second book of Samuel, chap. xviii, verse 17: "And they (the soldiers of Joab) took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent." Now Absalom in his life-time had erected a monument for himself in what was called the King's Dale, for he said: "I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called to this day Absalom's Place." This name is sometimes translated Absalom's Hand, which need not surprise us, for the Hebrews were in the habit of using the original word for hand to designate any special spot or to preserve its memory. It is said that everyone who passed the monument threw a stone upon it in token of the horror in which all the people of the country held Absalom's crime; and, as a matter of fact, the lower portion of the Tomb is completely hidden by the masses of stones accumulated about it.

It will, perhaps, be as well for me to call attention to the fact that I have taken this and other tombs as the starting-points of my restorations of the Temple buildings. It seemed to me natural to suppose that the architects of that period often adopted the same forms and the same style of ornamentation in their buildings, and that what we call originality now-a-days

was totally unknown in that time of unchanging traditions. The artist was allowed but an infinitely small amount of liberty of design; he had but to carry out the wishes of the higher powers. Art was almost exclusively restricted to the service of religion, and was compelled not only to submit to its influence but to carry out its orders. This is self-evident in the monu-



The Tomb of Absalom in the Valley of Jehoshaphat.

J.-J. T.

ments of Egyptian art which have come down to us, and Jewish art could not, of course, escape a law so general throughout the East; moreover, the presence of the massive buildings dominating the Valley of Jehoshaphat would necessarily exercise a considerable influence over the imagination of the artists of the day. What better could they do than imitate the Temple?





*South-East Angle of Jerusalem.*

J.-J. T.

*Was it not built under conditions of exceptional splendour? Was it not a sacred building, every stone of which was in a certain sense a prayer? And was it not an act of piety to revive its memory in a tomb? As a result of all this a very great number of antique designs are reproduced in the works of various architects. This is why I have felt justified in introducing into some of my restorations of the Temple certain characteristic details such as the corner pediments and the cornices arranged one above the other in the peculiar manner I observed alike in the Tomb of Absalom, in that of Saint James, and in the sepulchral monuments of Petra.*



*Ornament in Gilded Metal from the Es-Sakhra Mosque, Called the Mosque of Omar.*

J.-J. T.





*Capital from the El-Aksa Mosque*

# THE PASSION

HOLY THURSDAY

## The Man bearing a pitcher

Saint Mark — Chap. 14

12. Et primo die azymorum, quando pascha immolabant, dicunt ei discipuli: Quo vis eamus et paremus tibi, ut manduces pascha?

13. Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem, et occurret vobis homo lagenam aquæ bajulans; sequimini eum.

14. Et quocumque introierit, dicite domino domus, quia Magister dicit: Ubi est refectio mea, ubi pascha cum discipulis meis manducem?



*The Man Bearing a Pitcher.*

J.-J. T.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?



15. Et ipse vobis demonstrabit cœnaculum grande stratum, et illic parate nobis.

16. Et abierunt discipuli ejus, et venerunt in civitatem, et invenerunt sicut dixerat illis, et paraverunt pascha.

17. Vespere autem facto venit cum duodecim.

15. And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16. And his disciples went forth, and came into the city and found as he had said unto them: and they made ready the passover.

17. And in the evening he cometh with the twelve.

*The disciples had asked the Saviour to give them His instructions about the Passover, and He had chosen Saint Peter and Saint John to go and prepare everything, and first of all to find the place described by Him. They are represented in my picture watching for the man passing bearing a pitcher, of whom the Master had spoken, having for this purpose taken up their posts against the wall of the Sion quarter, where the street leads down by way of the Ophel suburb to the well now known as the Fountain of the Virgin, the ancient En-Rogel. The water of this well being the purest in Jerusalem was the best suited for making the unleavened bread used at the Passover. Men and women bearing pitchers pass along this street, the women in greater numbers than the men, for the fetching of water is generally their business. It would therefore be easy to observe the few men who returned from the well, slowly climbing up the hill, laden as they are with their heavy loads. Many have already passed, but not yet the one designated by the Master. When he comes, it is John, the beloved and trusted friend of Jesus, who recognizes*



*Jerusalem as Seen from the Hill of Evil Counsel.*

J.-J. T.

*him immediately, and the disciples at once prepare to follow him. They have scarcely a hundred steps to go, for they are already far up the street and quite close to the ancient Sion, which looks down upon the mountain on which Jerusalem is built. The precise and homely details here given to us by the Evangelist, with those supplied throughout the whole history of the successive scenes of the Passion, enable us to obtain a wonderfully vivid and truthful*

idea of all the facts connected with this deeply interesting period. We feel that eye-witnesses are speaking, or at least that eye-witnesses inspired the writer even in his most minute shades of expression. Saint John saw everything, the other Apostles were in the very best possible position for obtaining trustworthy testimony; so that in reading the divine record, the whole tragic story is lived through again, as it were before our very eyes, the two thousand years which have passed roll away as though they had never been, and we receive just such a vivid impression as we should in reading a contemporary journal.

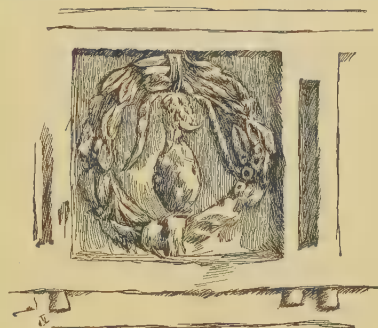
We have already, in our Introduction, given our reasons for indicating the very hours when the events we have to describe took place. To realize this idea we have adopted what seems to us the natural plan of giving the accompanying design, shewing two angels upholding a dial, to shadow forth the interest taken in Heaven from whence they come, in the work of the God-Man. They wear stoles such as are worn by priests on Good-Friday, when the sacrifice on Calvary is commemorated, and in their hands they hold tapers which are symbols of light and purity. On the dial itself the time at which the events under notice took place is indicated in the modern way to make it more readily intelligible. The spectator can thus give himself up the more readily to contemplation, watch the daylight gradually die away, the moon rise, and, as it sets, see the night slowly ebb away as it were drop by drop, to give place

to a new dawn, the dawn of that grand day, with its morning full of anguish, its terrible noon, its sad twilight and night. Then, face to face with the unfolding of the profoundly affecting drama, our own tears begin to flow as we, too, mark the passing of the hour. But no! that divine hour does not pass, for it is eternal! He willed to live through it; neither He nor His work can ever pass away, and He remains alive even in death. For this reason the night, symbol of eternal life, is shewn behind the angels. It is studded and illuminated by countless stars; their number and the unchanging steadfastness of their light calling up a vision of the grandeur of Him Who is about to die, and of His eternity, which has neither beginning nor end.



Thursday Evening.

J.-J. T.



From the Valley of Hinnom. J.-J. T.





The Jew's Passover.

J.-J. T.

## The Jew's Passover

Saint Matthew—Chap. 26

20. Vespere autem facto discumbebat  
cum duodecim discipulis suis.

20. Now when the even was come, he  
sat down with the twelve.

---

*The room is prepared for the Passover; the draperies, decorated with festoons of foliage, hang as usual between the pillars; the lamp is lit, for it is already night. The twelve Apostles, with Christ in the midst of them, are beginning the ceremonial of the feast in accordance with the ancient ritual: with robes tucked up, loins girt, sandals on the feet and the staff in the hand, in a word, in travelling dress in remembrance of the Exodus from Egypt. Thus must be accomplished the solemn ceremony every Jew was bound to perform and of which the principal rite was the eating of the Paschal Lamb.*



*The Lord's Supper—Judas Dipping His Hand in the Dish.*

J.-J. T.

## The Lord's Supper—Judas Dipping His Hand in the Dish

Saint Mark—Chap. 14

17. *Vespere autem facto venit cum duodecim.*

18. *Et discumbentibus eis et manducantibus ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum.*

19. *At illi cœperunt contristari, et dicere ei singulatim: Numquid ego?*

20. *Quî ait illis: Unus ex duodecim, qui intingit mecum manum in catino.*

SANCT. JOAN.—C. 13

21. *Quum hæc dixisset Jesus, turbatus est spiritu, et protestatus est et dixit:*

17. And in the evening he cometh with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20. And he answered and said unto them, *It is* one of the twelve, that dip-peth with me in the dish.

SAINT JOHN.—CH. 13

21. When Jesus had thus said, he was troubled in spirit, and testified and



Amen amen dico vobis, quia unus ex vobis tradet me.

22. Aspiciebant ergo ad invicem discipuli, hæsitantes de quo diceret.

23. Erat ergo recumbens unus ex discipulis ejus in sinu Jesu, quem diligebat Jesus.

24. Innuit ergo huic Simon Petrus et dixit ei: Quis est, de quo dicit?

25. Itaque quum recubisset ille supra pectus Jesu, dicit ei: Domine, quis est?

26. Respondit Jesus: Ille est, cui ego intinctum panem porrexero. Et quum intinxisset panem, dedit Judæ Simonis Iscariotæ.

27. Et post buccellam introivit in eum Satan. Et dixit ei Jesus: Quod facis, fac citius.

said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

*We have already described the way in which the guests were placed at meals. After having removed the sandals, they ate their food reposing on couches, as indicated in the verse of the Gospel quoted above by the Latin word discumbens. This couch was a sort of divan sloping slightly towards the feet and provided with a headrest at the upper end. Long cushions were placed on the couches so that those using them could recline comfortably on the left side, leaving the right arm and hand free. There was generally room enough on each couch for two people, except on the couches at the end of the table or on the inside of the horse-shoe it formed. The servants in waiting stood in the centre and the couches radiated all round it, each at right angles with the table. This arrangement explains how it was that Saint John, placed on the right hand of Jesus, could easily lean his head upon the breast of the Lord and speak to Him in a low voice without being heard, whilst Saint Peter, placed on the left side, had next to him the arm on which Jesus was reclining, so that it would be much more difficult for him to communicate with the Master. As for the place occupied by Judas, that is to a certain extent necessarily determined by the incident itself which is represented in my engraving; for,*



*A Typical Jew of Jerusalem. J.-J. T.*

*to be able to dip his hand in the same dish as the Saviour, he would have to occupy a seat in the centre of the horse-shoe nearly opposite to Jesus. In the Gospel account quoted above, it will be noticed how full of melancholy reproach is the insistence with which the Master speaks of the treason about to be committed. "One of the twelve," He says emphatically, so that no one may suppose He is speaking of one of the many disciples who were less familiar with His person, and on whom He had not showered so many fatherly benefits. "One of you that dippeth with me in the dish" he insists; the fact of eating out of one dish being indeed considered amongst the Jews and throughout the whole of the East as a kind of covenant, which, in case of injury inflicted by one of the parties to it on the other, aggravated the heinousness of the offence. With regard to Judas the remark had the greater weight inasmuch as he and the Lord had not taken this one meal only together, but he had long been admitted to close and constant intimacy with Jesus. Another touching detail is that the other eleven, conscious though they were of their own rectitude and of the horror with which the mere thought of betraying their Master inspired them, nevertheless asked in deep humility: "Is it I, Lord?" So profound is their confidence in the supernatural power of Jesus that they are disposed to believe in what He should say even more than in the testimony of their own consciences. It is remarkable that Jesus, Who knew beforehand which would be the traitor, behaved to Judas to the very end in a manner so full of delicate tact, that he did not feel that he was meant when he heard the simple words: "One of you shall betray me."*

## Jesus Washing the Disciples' Feet

### Saint John—Chap. 13

4. Surgit a cœna et ponit vestimenta sua, et quum accepisset linteam, præcinxit se.

5. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulorum et extergere linteo, quo erat præcinctus.

6. Venit ergo ad Simonem Petrum, et dicit ei Petrus: Domine, tu mihi lavas pedes?

7. Respondit Jesus et dixit ei: Quod ego facio, tu nescis modo, scies autem postea.

8. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverò te, non habebis partem mecum.

4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.



9. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et manus et caput.

10. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mun-

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his*



*Jesus washing the Disciples' feet.*

J.-J. T.

dus totus. Et vos mundi estis, sed non omnes.

11. Sciebat enim, quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes.

feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.

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*Their Paschal duties performed in accordance with the requirements of the Jewish law, and before the inauguration of the new rite which Jesus was about to institute, the Lord and His disciples left the room in which they had kept the Passover, to repair to another divided into two parts by a curtain, on one side of which seats were provided for the new ceremony. The Apostles were seated in the same order as before, for already the Christian hierarchy may be said to have been founded. On the left, at the edge of the table, is Judas, succeeded by*

*Saint Thomas, Saint Bartholomew, Saint James the Less, who is bringing the water, Saint James the Greater, and then Saint John, who is looking down at the bason in which the feet are to be washed. The Saviour has taken up His position in the centre of the group, having on His left, that is to say on the right of the picture, Saint Peter, Saint Andrew, Saint Thaddeus, Saint Simon, Saint Matthew and Saint Philip. Jesus has begun with Philip, who is putting on his sandals again; the scene with Saint Peter, described in the sacred text, will take place in the centre, and the ceremony will conclude with the washing of the feet of Judas.*



*The Communion of the Apostles.*

J.-J. T.

## The Communion of the Apostles

Saint Luke—Chap. 22

19. Et accepto pane gratias egit, et fregit et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur; hoc facite in meam commemorationem.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.



20. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur.

20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

*The disciples had already been profoundly moved by the washing of their feet by the Lord, and the mysterious words Jesus had just pronounced over the bread and wine had put the finishing touch to their emotion. At heart, in spite of all the comforting words their master had lavished upon them, they are anxious and saddened by their presentiment of the events about to take place, and they are all silent. Jesus alone says a few words in a low voice; He breaks the sacred bread and distributes it amongst the disciples, who reverently approach to receive it in their hands. Such is the subject of my picture, which altogether repudiates the idea that the Eucharistic bread was passed from hand to hand, beginning with that of Jesus and ending with the most distant of the disciples, which would have made it appear as if the Apostles had not had the consolation of receiving direct in each case the token of their Master's infinite love for them. I have therefore supposed, as indeed the sacred text seems to suggest, that Saint John and Saint Peter, placed on the right and left hand of Jesus, were the first to communicate, and that the other Apostles came in turn one by one, with feelings suitable to a moment so supreme, to receive the same great privilege. The Church*



*Thursday Evening.*

J.-J. T.

*was now founded, and it was, therefore, fitting to inaugurate a ceremony, which was to be repeated throughout all future centuries, in such a manner as to impress all who were present with the solemnity of the sacred rite and enable them ever to retain undimmed their memory of it.*



## The Departure of Judas

Saint John — Chap. 13

30. Quum ergo accepisset ille buccellam, exivit continuo. Erat autem nox.

30. He then having received the sop went immediately out: and it was night.

*Judas, impatient to execute his designs, and annoyed, moreover, at the words of Jesus: "That thou doest, do quickly," left the guest-chamber and hurried away, after having, no doubt, himself taken part in the celebration of the second Passover and received a portion of the sacred bread. It was already night and the moon was rising, casting deep shadows in the narrow streets and thus intensifying the gloom. The ninth hour was approaching, and Judas was impatiently expected. Many were those who would not go to bed that night, the gratification of their hatred would have to serve instead of repose. Complete silence reigned in the town except for the occasional barking of dogs, breaking the stillness at irregular intervals. Judas glided along the walls and went down into the city, approaching the Temple, where he expected to find the soldiers of the escort which was to go with him to take Jesus. There were some bridges to cross, and the silence seemed deeper than ever down in the valleys separating the Temple from the town. Perhaps an occasional cry may for a moment have added to the betrayer's distress: a sentinel may have fallen asleep in some porch and an officer of the night patrol may have set fire to his gibbeh or upper garment to wake him, according to the requirements of the law.*



*The Departure of Judas.*

J.-J. T.

## The Last Discourse of Our Lord Jesus Christ

Saint John — Chap. 13

31. Quum ergo exisset, dixit Jesus: Nunc clarificatus est Filius hominis, et Deus clarificatus est in eo.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.



32. Si Deus clarificatus est in eo, et Deus clarificabit eum in semetipso, et continuo clarificabit eum.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.



*The Last Discourse of Our Lord Jesus Christ.*

J.-J. T.

33. Filioli, adhuc modicum vobiscum sum. Quæretis me, et sicut dixi Judæis: Quo ego vado, vos non potestis venire: et vobis dico modo.

34. Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, ut et vos diligatis invicem.

35. In hoc cognoscent omnes, quia dis-

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all *men* know that



J. J. TISSOT. PINXIT

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OUR LORD JESUS CHRIST





cipuli mei estis, si dilectionem habueritis  
ad invicem.

ye are my disciples, if ye have love one  
to another.

SANCT. JOAN.—C. 14

1. Non turbetur cor  
vestrum. Creditis in  
Deum, et in me credite.

2. In domo Patris  
mei mansiones multæ  
sunt; si quo minus,  
dixissem vobis: Quia  
vado parare vobis lo-  
cum.

3. Et si abiero et  
præparavero vobis lo-  
cum, iterum venio et  
accipiam vos ad me ip-  
sum, ut ubi sum ego  
et vos sitis.

4. Et quo ego vado  
scitis, et viam scitis.



Women Watching Jesus Pass.

J.-J. T.

SAINT JOHN—CH. 14

1. Let not your heart  
be troubled: ye believe  
in God, believe also in  
me.

2. In my Father's  
house are many man-  
sions: if *it were* not so,  
I would have told you.  
I go to prepare a place  
for you.

3. And if I go and  
prepare a place for  
you, I will come again,  
and receive you unto  
myself; that where I  
am, *there* ye may be  
also.

4. And whither I go  
ye know, and the way  
ye know.

*The new order had begun: the old order had already given place to it; as the Church sings in the office of the Holy Sacrament: "Et antiquum documentum novo cedat ritui." Henceforth every act of Jesus, every gesture however slight, takes a new and, in a certain sense, a sacramental signification; it is, so to speak, the liturgical initiation of the Apostles, and it behoves them to remember in order that they may communicate to their spiritual heirs everything the Saviour did and said on this His last night on earth. In our engraving the Saviour is represented wearing His prophet's mantle, in which we see the origin of the cope, a wide garment fastened at the neck, which falls in a very different manner from an ordinary mantle. In the book of Numbers (chap. xv, v. 38) and in Deuteronomy (chap. xxii, v. 12), Moses commanded the Jews to wear at religious ceremonies a mantle adorned "with fringes upon the four quarters" and "upon the fringe of the border a ribband of blue" and a tassel made up of several bows. These four decorated corners symbolized the four letters of the name of Jehovah: J. H. V. H., and, as stated in the verse of Numbers succeeding that quoted above, those who looked upon them were to "remember all the commandments of the Lord and do*



*Thursday Evening.*

J.-J. T.

them" and not to seek after the desires of their own hearts and their own eyes which might lead them to be unfaithful. As we have already pointed out, it must have been one of these tassels that was touched by the woman with an issue of blood, when in the midst of the crowd pressing upon Him, she approached Jesus from behind in the hope of being freed from her infirmity. The stole now worn by officiating priests, with its fringes and the cross embroidered in the corners, seems to us not unlike the garment we have been describing. However that may be, the Apostles are very sure to have worn the tallith with the four tassels at the Feast of the Passover, and this is why I have represented them in it in the picture illustrating the last discourse of the Lord. They are not grouped accidentally, but in strictly hierarchal order, in order to shadow forth the organization of the Church, which from this time may be looked upon as an accomplished fact. Jesus stand-

ing in the midst of His disciples, and as it were officiating for them, pronounces His last words, His farewell discourse. Reading the account of it in the Gospel of Saint John, we cannot fail to be impressed with the deep solemnity of the occasion, indeed, the whole night seems to have been passed in the observance of an uninterrupted series of sacred rites.

*Ornament in Gilded Metal from the Es-Sakhra Mosque, Called That of Omar.*

J.-J. T.

## “Philip, He That Hath Seen Me Hath Seen the Father”

Saint John—Chap. 14

5. Dicit ei Thomas: Domine, nescimus quo vadis, et quomodo possumus viam scire?

6. Dicit ei Jesus: Ego sum via et veritas et vita; nemo venit ad Patrem, nisi per me.

7. Si cognovissetis me, et Patrem meum utique cognovissetis, et amodo cognoscetis eum et vidistis eum.

8. Dicit ei Philippus: Domine, ostende nobis Patrem, et sufficit nobis.

9. Dicit ei Jesus: Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem; quomodo tu dicis: Ostende nobis Patrem?

10. Non creditis quia ego in Patre, et Pater in me est? Verba, quæ ego loquor vobis, a me ipso non loquor; Pater autem in me manens ipse facit opera.

11. Non creditis quia ego in Patre, et Pater in me est?

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

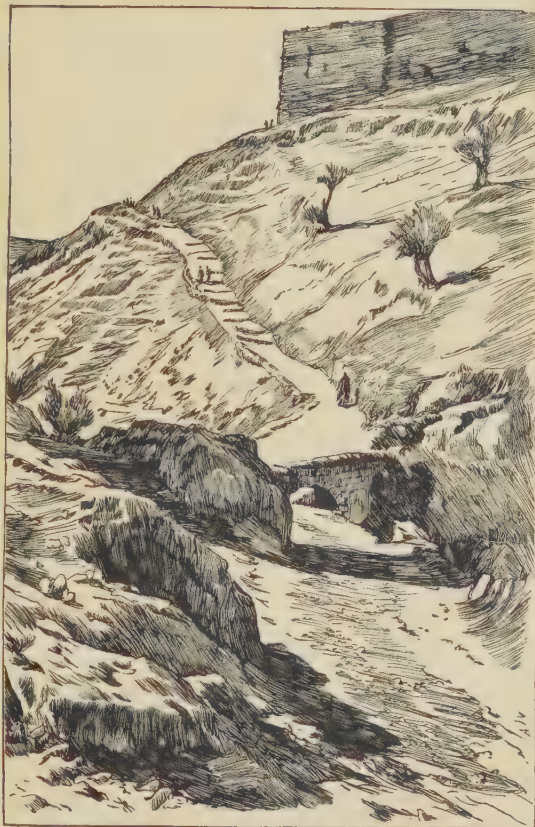
7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, shew us the Father and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?<sup>8</sup>

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.



*The Bridge of Kedron: Coming from Gethsemane.*



12. Alioquin propter opera ipsa credite. Amen amen dico vobis, qui credit in me, opera, quæ ego facio, et ipse faciet, et majora horum faciet, quia ego ad Patrem vado.

13. Et quodcumque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in Filio.

14. Si quid petieritis me in nomine meo, hoc faciam.

15. Si diligitis me, mandata mea servate.

16. Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in æternum,

17. Spiritum veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum; vos autem cognoscetis eum, quia apud vos manebit et in vobis erit.

18. Non relinquam vos orphanos, veniam ad vos.

19. Adhuc modicum, et mundus me jam non videt; vos autem videtis me, quia ego vivo et vos vivetis.

20. In illo die vos cognoscetis, quia ego sum in Patre meo, et vos in me et ego in vobis.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do *it*.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.



"Philip, He That Hath Seen Me Hath Seen the Father." J.-J. T.

*The Protestations of Saint Peter.*

J.-J. T.

## The Protestations of Saint Peter

### Saint Matthew—Chap. 26

30. Et hymno dicto exierunt in montem Oliveti.

31. Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis.

32. Postquam autem resurrexero, præcedam vos in Galilæam.

33. Respondens autem Petrus ait illi: Et si omnes scandalizati fuerint in te, ego numquam scandalizabor.

30. And when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.



34. Ait illi Jesus: Amen dico tibi, quia in hac nocte, antequam gallus cantet, ter me negabis.

35. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

34. Jesus said unto him, Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

*The mysterious ceremonies are now accomplished; the disciples must leave the guest-chamber and follow Jesus, Who, as is His custom, is going forth to pray. It is a very dark night; the moon appears now and then only to disappear directly, obscured by the clouds which drift across it, driven onward by the west wind from the sea.*



Saint Peter.

J.-J. T.

*No sooner are they in the open air than the Apostles are seized with anxious forebodings, the gloomy prophecies of the Master haunt them and they feel that the terrible moment foretold is not far off. In order to reach the Garden of Gethsemane from Sion, where the guest-chamber was situated, they had to leave the town and pass the ruins of the Tower of Shiloh, but recently destroyed, and the Gate by which the refuse from the town was removed. The southern wall of the town was then skirted and, passing the Ophel Gate, they would find themselves on the slope of the mountain from which rose the huge buildings erected by Herod. In the distance, wrapt in shadow, was the bed of the Kedron torrent, at that time of year almost dried up, which was reached by a somewhat steep path dangerous at night to foot-passengers who had to cross the Kedron by a bridge. Several tombs, which still exist at the present day, were passed on the right, including those named after Absalom, Zachariah and Saint James. The whole scene is melancholy and gloomy in the extreme, for, in addition to the tombs on the left, the traveller has on the right the mighty walls of the Temple, which tower above him and almost overwhelm him with their solemn majesty. At last Jesus and His followers reach Gethsemane, the name of which means wine-press, and which was a farm or oil-press surrounded by gardens or, more strictly speaking, by orchards sacred to the cultivation of fruit-trees such as the olive, the fig and the mulberry. As they made their way thither the*

*anxiety of the Apostles was ever on the increase as the moment of danger drew nearer, for the triple influence of the gloom of the city and of the mountain, with the growing intensity of the darkness of the night, combined to weigh down their spirits. When about half-way on the road, Saint Peter, in the enthusiasm of his faith and in his confidence in himself for the future, began to make all manner of rash protestations of fidelity, little dreaming how soon he would break his promises. As for the other disciples, they were all thoroughly unnerved by terror and they were sure to flee at the very first alarm. It is now half past ten at night.*

## “My Soul Is Exceeding Sorrowful unto Death”

Saint Mark—Chap. 14

34. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic et vigilate.

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

*We have just explained that the Garden of Gethsemane is situated in the lower part of the valley, where begin the slopes of the Mount of Olives. Near to it are certain caves which have been converted into family tombs, some of which, as yet unoccupied, afford places of retirement for solitary prayer and meditation. After having entered the Garden with Jesus the Apostles divided into two groups; three of them following the Master at a little distance, the rest dispersing about the mountain slopes so as to watch from a somewhat higher position the approaches to the Garden. From thence, in fact, they could look down upon the various paths leading up to the Temple and no one could pass along them unnoticed. The three chosen companions of Jesus: Peter, James and John, accompanied Him in the direction of the cave to which He proposed retiring, and, having reached a rock with a level surface about a stone's cast from it and a little above the path by way of which Judas and the soldiers led by him would presently appear, they halted in obedience to the command of the Saviour, whilst He Himself went slowly forward, His soul exceeding sorrowful unto death, to wrestle alone with the temptation assailing Him.*



*“My Soul Is Exceeding Sorrowful unto Death.”*

J.-J. T.

## The Agony in the Garden

Saint Luke—Chap. 22

41. Et ipse avulsus est ab eis quantum jactus est lapidis, et positus genibus orabat,

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,





*The Agony in the Garden.*

J.-J. T.

42. Dicens: Pater, si vis, transfer calicem istum a me; verumtamen non mea voluntas, sed tua fiat.

43. Apparuit autem illi angelus de cœlo, confortans eum. Et factus in agonia prolixius orabat.

44. Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram.

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

---

*When Jesus had reached the cave, His anguish became even greater than before, reaching an intensity which the Evangelists describe by the expression "being in an agony." In my*



picture the Saviour is represented at the culminating moment when all the approaching sufferings of His Passion and death, aggravated by the ingratitude of mankind, rise up before Him in all their awful reality. Angels now appeared to Him, each one bringing vividly before Him some one particular agony which He would have to endure; the circles they form as they move slowly about His prostrate Figure shadow forth one anguish after another with cruel relentless-ness. This is the cup which Jesus prays His Father "if it be possible to remove from Him"; but all the time He knows full well that He must drink it and that to the very last drop; His soul shudders at the thought; His heart is breaking; the tears gush forth abundantly, and, in the extremity of His anguish, He falls prostrate upon the ground, whilst His features, His limbs and His garments, with the rock on which He lies, are stained with His sweat, which is "as it were great drops of blood."



*Could Ye Not Watch with Me One Hour?*

J.-J. T.

## Could Ye Not Watch with Me One Hour?

### Saint Matthew—Chap. 26

40. Et venit ad discipulos suos, et invenit eos dormientes, et dicit Petro: Sic non potuistis una hora vigilare mecum?

41. Vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma.

42. Iterum secundo abiit, et oravit

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation; the spirit indeed *is* willing, but the flesh *is* weak.

42. He went away again the second



dicens: Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.



Valley of Jehoshaphat.

J.-J. T.

*After the first paroxysm of agony had subsided Jesus went to His disciples to seek for some little consolation from them. They are His dearest friends; He will tell them all He is going through, and, when they have prayed together, the force of the temptation by which He is assailed will perhaps abate. The Saviour, therefore, approaches the place where He had left them, His garments in disorder, His hair still wet with the bloody sweat, bearing witness to the awful suffering He has gone through; His whole bearing betraying the dejection in which His agony has left Him. The Apostles, worn out with sorrow and fatigue, have fallen asleep upon the rock, Peter still armed with the two swords with which he had provided himself before starting for Gethsemane. Not long ago we quoted the protestations of devotion made by the chief of the Apostles in the extremity of his zeal; his enthusiastic ardour had, however, been damped by the sad prediction of Jesus, and he had come to the garden not knowing what to think, but keeping concealed under his abayah the two cutlasses or swords he had brought with him in case there should be a struggle. The silence and the terrors of this awful night have overcome him too now and he lies asleep, until he is roused by the gentle reproach of Jesus.*

## Judas and the Multitude with Swords- and Staves

Saint Matthew—Chap. 26

47. Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et senioribus populi.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.



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« JUDAS AND WITH HIM A GREAT MULTITUDE »





*Iscariot, the surname of Judas, has given rise to many different opinions. Some, amongst others Eusebius and Saint Jerome, think that the traitor was born in the town of Iscariot belonging to the tribe of Ephraim and that he took his second name from it. Others affirm that he was of the tribe of Issachar and on that account was called Issachariotes or, abbreviated, Ischariots: but the more universally received, and certainly the most probable, explanation is that the name of the betrayer was made up of the two Hebrew words: ish and carioth or Kerioth. Now Kerioth is a small town belonging to the tribe of Judah, so that the traitor was the only one of the Apostles of Judean extraction, the others being all from Galilee, and related more or less nearly to one family. The surname of Judas has, indeed, been variously interpreted by the commentators on the Bible, and the following are some of the meanings suggested: gloomy presentiment, the usurer, the liar, the traitor, and the leathern apron, the last an illusion to Judas having carried the bag of money. Saint Jerome translates it with the sentence: "this was his reward," and it might also mean "the man who was hanged." The traitor and those who were with him, left Jerusalem by the same gate as Jesus Himself had done, that of Ophel; then, going down the rapid descent leading*



Judas.

J.-J. T.



Thursday Evening.

J.-J. T.

*to the brook Kedron, they crossed the bridge spanning it and went on to the Garden of Gethsemane. Judas was accompanied by numerous scribes and Pharisees, and he now again exhorted them to take every possible precaution to prevent the escape of Jesus. If He attempted to slip away unperceived, as had happened before on the brow of the hill above Nazareth, or still more recently in the Temple, they must be prepared to stone Him at once! Then, however, the Master had said: "Mine hour is not yet come," whereas now the hour had come and Judas perhaps secretly wished, though he appeared to fear, the frustration of the plot his avarice had led him to engage in, but which could yield him no further advantage now. Judas was, however, to achieve complete success, and it may be that the ease with which his crime was accomplished was not the least count in his subsequent despair.*



## Judas Betraying Jesus with a Kiss

Saint Mark—Chap. 14

44. Dederat autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est; tenete eum et ducite caute.

45. Et quum venisset, statim accedens ad eum ait: Ave, Rabbi, et osculatus est eum.

46. At illi manus injecerunt in eum, et tenuerunt eum.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45. And as soon as he was come, he goeth straightway to him and saith, Master, master; and kissed him.

46. And they laid their hands on him, and took him.



*Judas betraying Jesus with a kiss.*

J.-J. T.

S. MATTH.—C. 26

49. Et confestim accedens ad Jesum dixit: Ave, Rabbi; et osculatus est eum.

50. Dixitque illi Jesus: Amice, ad quid venisti? Tunc accesserunt et manus injecerunt in Jesum, et tenuerunt eum.

ST. MATT.—CH. 26

49. And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

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*According to a tradition quoted by Saint Ignatius in a letter to Saint John the Evangelist, Saint James the Less, who was in the garden with Jesus, resembled Him so much that one might well have been taken for the other. It was, perhaps, for this reason that the Jews required of Judas that he should identify Jesus with a kiss. In my picture, Judas is seen rising*

*on tip-toe to reach the face of his Master. Saint Peter, seeing the treacherous embrace and anticipating the scuffle which is about to ensue, asks the Lord if he shall call the other eight Apostles, who have remained in the garden at some little distance off. The scene of the tragic incident is on the path between the Garden of Gethsemane and the Mount of Olives.*



*They went backward and fell to the ground.*

J.-J. T.

## "They Went Backward and Fell to the Ground"

Saint John — Chap. 18

3. Venit illuc cum laternis et facibus et armis.

4. Jesus itaque sciens omnia, quæ ven-

3. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things



tura erant super eum, processit et dixit eis: Quem quæritis?

5. Responderunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis.

6. Ut ergo dixit eis: Ego sum, abierunt retrorsum, et ceciderunt in terram.

7. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum.

8. Respondit Jesus: Dixi vobis, quia ego sum; si ergo me quæritis, sinite hos abire.

9. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam.

that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.



Saint James the Less.

J.-J. T.

*The treason is accomplished now, and from the shadows of the trees issue the satellites forming the escort of Judas, who press forward in disorder to seize the person of the Lord. The Master, seeing that they were arresting the Apostles also, exclaimed: "I am he!" and, anxious to have it fully understood that He surrendered voluntarily, He, almost for the last time before His death, availed Himself of His supernatural power. As He pronounced the simple words: "I am he!" the soldiers were all flung backward by an irresistible force and fell to the ground.*

*The drawing on this page represents Saint James the Less or the Small, and in this portrait I have brought out the likeness to the Master. The son of Mary Cleophas, this Apostle was one of those who were called the brothers of the Lord, because they were of the same family, and when, later, James the Less became Bishop of Jerusalem, he retained the title, which, taken in connection with his many virtues, won for him the greatest veneration even from the Jews.*

## Peter Smites off the Ear of Malchus

Saint John—Chap. 18

10. Simon ergo Petrus habens gladium eduxit eum, et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus.

11. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum.



*Peter Smites off the Ear of Malchus. J. J.-T.*

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

## Christ Healing the Ear of Malchus

Saint Luke—Chap. 22

51. Respondens autem Jesus ait: Sinite usque huc. Et quum tetigisset auriculam ejus, sanavit eum.

52. Dixit autem Jesus ad eos, qui venerant ad se, principes sacerdotum et magistratus templi et seniores: Quasi ad latronem existis cum gladiis et fustibus?

\* 53. Quum quotidie vobiscum fuerim in templo, non extendistis manus in me;

51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple ve stretched forth no hands



sed hæc est hora vestra et potestas  
tenebrarum.

against me: but this is your hour, and  
the power of darkness.

*Jesus had just been nearly strangled with barbarous brutality, and Peter, in his zeal for his Master, had used his sword, cutting off the ear of Malchus, which, covered with blood,*



*Christ Healing the Ear of Malchus.*

J.-J. T.

*hangs down from the head of the luckless soldier. But Jesus was there; He rebuked the too eager Apostle, and, turning to the wounded man, expressed His willingness to heal him. No doubt, think the bystanders, He is going to be guilty of some fresh act of sorcery; what a good thing it will be to have some fresh charge to add to the indictment which is being drawn up against Him whom they characterize as a deceiver. Did He not, only the other day, heal a blind man in the Temple by merely anointing his eyes with a clay made of earth mixed with His own spittle? Had He not restored to health at the Pool*

*of Bethesda the cripple who had had an infirmity of thirty-eight years' standing? Jesus, however, troubled Himself not at all about their perverse thoughts, He touched the ear of the wounded man, and thus consecrated His last moment of liberty to the healing of one of His enemies.*

## “De Torrente in Via Bibet”

### Psalm 110

7. De torrente in via bibet; propterea  
exaltabit caput.

7. He shall drink of the brook in the  
way: therefore shall he lift up the head.

*According to an ancient tradition, which reappears in the visions of Anne Catherine Emmerich, Jesus, as He was passing over the Kedron bridge, on the south side of the valley, received a treacherous push by order of the Pharisees, and was flung into the torrent. The words: De torrente in via bibet were thus literally fulfilled. It is somewhat difficult to*



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THE BRIDGE OVER THE BROOK KEDRON





understand what object the Jews can have had in inflicting this cruel indignity on the Lord. But they meant to bring about the death of Jesus, no matter at what cost, and, as the bridge they were crossing had no parapet, it seemed a good opportunity to get rid of Him without any noise or fuss. Had they succeeded they would have avoided a double danger. To begin with they would have averted a popular tumult, the fear of which had so much troubled the Sanhedrim at their last meeting. And then, would it not be more prudent to finish the matter off whilst the Jews had Jesus in their own power? Once let Him come into the hands of Pilate and who could say what would happen? Perhaps the false charges brought against the prisoner would seem of no account to the indifferent Roman procurator. Suppose he should set at liberty the Man Who was so fatally undermining their influence? At this thought they became capable of anything, and there would have been nothing surprising if they had bribed one of the guards, who would, of course, have had no scruples in obeying, to put their captive quietly out of the way, in such a manner that no suspicion of murder should fall upon the instigators of the crime. However that may be, the brutal action, if it were committed, must have made a vivid impression upon the mind of the traitor who was still present, already tortured as he was by remorse. We may well believe that the sad and dignified bearing of the Master as He called him "Friend" when He received the kiss, succeeded by the miracle of the healing of the ear of Malchus and the supernatural falling back of the guards, must have given Judas plenty of food for reflection. Now that the ferocity of the enemies of Jesus is freely manifested and he can foresee all the consequences of his treachery, he cannot fail to be seized with terrified foreboding and to look back with horror upon the atrocious action of which he has himself been guilty.



"And they all forsook him and fled."

J.-J. T.

## And They All Forsook Him and Fled

Saint Mark—Chap. 14

50. Tunc discipuli ejus relinquentes eum omnes fugerunt.

SANCT. MATTH.—C. 26

56. Hoc autem totum factum est, ut adimplerentur Scripturæ prophetarum. Tunc discipuli omnes relicto eo fugerunt.

50. And they all forsook him, and fled.

ST. MATTHEW—CH. 26

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.



## Saint Peter and Saint John Follow Afar Off

### Saint John — Chap. 18

15. Sequebatur autem Jesum Simon Petrus et alius discipulus.

15. And Simon Peter followed Jesus, and so *did* another disciple.

*The intervention of Jesus on behalf of the Apostles at the moment of His own arrest had been successful. "If therefore ye seek me," He had said, "let these go their way." The fact was the enemies of the Saviour knew full well that the presence of the Apostles at the trial*



*Saint Peter and Saint John follow afar off.*

J.-J. T.

*would only embarrass the accusers, and that what they needed to support a really compromising indictment against their prisoner were trustworthy witnesses of a very different stamp. One disciple, however, probably Saint Mark, for he is the only Evangelist who relates the incident, and he lived at Jerusalem, was seized by the sbirri. Saint Mark tells us that the young man in question wore "a linen cloth cast about his naked body," leading us to suppose that, disturbed by the noise of the arrest and the flaring of the torches, he had run out of his house in haste just as he was. No doubt the soldiers caught hold of him by this linen cloth, and he would have been arrested had he not slipped nimbly out of it and fled from them naked, leaving the garment in the hands of his astonished captors. Not one of His friends, therefore, shared the fate of Jesus; in the very first hour, indeed, in the first moment, they all forsook Him and fled, as related in the sacred text, illustrated by our engraving on the previous page. Not until the fatal procession had started on its way to the house of the High Priest did two of the disciples Peter and John, regain something of their presence of mind and follow their Master afar off. Peter, no doubt, now remembered all the fine promises he had made and which he was so very soon to forget and break. As for John, the beloved disciple of Jesus, he at least was quite ready to follow Him and if need were to interfere on His behalf. Moreover, he*

*was on good terms with the people in the house of Caiaphas, and he might well hope to be able to get in there without danger, so as to send tidings of how things were going to the other Apostles and to the Mother of Jesus, whom he had left in all the anguish of her sad forebodings. He therefore followed at some distance the multitude escorting the Master, hiding behind the low wall of the path which was very steep at that part of the way.*

## EXPLANATORY NOTES

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(1) Page 192: "Thou art the Christ, the Son of the living God."

*By these words Saint Peter means to say that Jesus is the Son of God by birth and not by adoption, and he thus confesses the divinity of His Master. (Menochius, etc.)*

(2) Page 192: "He commanded them to tell no man that He was Jesus the Christ."

*Our Saviour forbade His disciples to publish His miracles and publicly to proclaim His divinity, either with a view to not giving occasion for the blasphemy and violence of His enemies, or with a view to awaiting the time when the minds of men, being better prepared, should be more capable of receiving that sublime truth, His resurrection notably. (Menochius, Fillion.)*

(3) Page 238: "Before Abraham was, I am."

*Jesus meant to say that He is God, and as such had existed before all time. (Menochius, etc.)*

(4) Page 240: "I and my Father are one."

*Christ here asserts that He possesses the same divine nature as His Father, that He is God even as He is one and the same God with Him. (Cornel. a Lap., Menochius, and all other Catholic commentators.)*

(5) Page 268: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

*That is to say: If thou hadst known, in this day of pardon and salvation, when thy Saviour is with thee, that thy only chance of escaping from ruin and securing peace is by acknowledging Him as the Messiah, believing in His word and accepting His law. (Menochius, Fillion, etc.)*

(6) Page 298: "They make broad their phylacteries."

*The phylacteries were small strips of parchment on which were written certain passages from the Holy Scriptures; they were enclosed in little cases which the Jews wore fastened on their foreheads and on their arms by leather straps. (Calmet, Fillion, etc.)*

(7) Page 307: "The abomination of desolation."

*This abomination of desolation is differently explained by various commentators; it refers, perhaps, to the siege of Jerusalem by the idolatrous Romans, or, more probably still, to the desecration by the seditious Jews, who gave to themselves the name of Zealots, and who defiled the Temple with all manner of crimes a little before the taking of the town. (Cornel. a Lap., Maldonat, Fillion, etc.)*

(8) Page 343: "He that hath seen me hath seen the Father."

*Jesus here once more asserts His divinity: He and His Father are of one and the same nature; he who sees Him sees the same God as if he saw the Father Himself. (Cornelius a Lapide, Fillion, etc.)*





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